

The CHRISTIAN CENTURY

A Journal of Religion



A SCIENTIST CONFESSES HIS FAITH

The candid testimony of one
of America's most distinguished
men of science as to the place
of Religion in his personal life

By Robert A. Millikan



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A Small Book, but Mighty

Consistent with our policy of announcing, each month, some **one new book** which we consider indispensable to all thoughtful Christians, we take pleasure in calling the attention of our readers, with more than usual emphasis, to a new volume edited by Rufus M. Jones and written by a number of well-known men. It is entitled

"Religious Foundations"

Here is a book of thoughtful discussion by men known both as Christians and scholars, of the real "fundamentals" of the faith — and there is no taint of "pre-millennialism" in the entire volume. The editorship of Dr. Jones, who holds the chair of philosophy in Haverford college, is a sufficient guarantee of genuine value in the book. Here are the subjects discussed, with the authors:

How Shall We Think of God? - - - - -	By Rufus M. Jones
How Shall We Think of Christ? - - - - -	By Rufus M. Jones
How Shall We Think of Man? - - - - -	By Rufus M. Jones
What Shall We Think of Nature? - - - - -	By Willard L. Sperry
How Shall We Think of Society and Human Relationships? - -	By Seeborn Rowntree
How Shall We Think of the Kingdom of God? - - - - -	By A. Clutton-Brock
What Shall We Think of the Bible? - - - - -	By Elihu Grant
How Shall We Think of Evil? - - - - -	By L. P. Jacks
How Shall We Think of Progress? - - - - -	By Eugene W. Lyman
How Shall We Think of Life After Death? - - - - -	By Francis G. Peabody

From Dr. Jones' article on "How Shall We Think of God?"

"I am convinced that the spiritual basis beneath our feet is solid. I have no fear that religion will turn out to be a slowly waning and gradually vanishing subjective dream. I am confident that the testimony of the soul is at least as reliable a guide to the eternal nature of things as is the witness which mathematics bears. Assertions of confidence, however, are not the same thing as facts, and optimistic statements of individual faith are not demonstrations which carry inevitable conviction to others. We must endeavor to search out the rational foundations of our faith in God, and we must then try to express as clearly and concretely as possible how a modern man thinks of him. The rational foundations must, of course, be found revealed, if at all, in the nature of our own experience. Reason, mind, thought, as it appears in our consciousness, is the only clue there is to that deeper fundamental Reason that holds as from one Center all the threads of reality and purpose in the mighty frame or congeries of things. The way of approach is like that to a great mountain peak such as Mount Everest. At first there are many paths which gradually converge, and up to a certain point there are many ways of traveling, but at the very last, for the final climb, there is only one way up."

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EDITORIAL

Nullification Only One Step

EFFORTS to bring about nullification of the constitutional amendment prohibiting the sale of intoxicating liquors is only one step; the second step will be to repeal the amendment itself. Once let it be proved that enforcement is impossible, even church people along with others will seek relief in a change of the law. Hence no one should be confused over the issue raised by the nullificationists of New York and Wisconsin. What they want, no matter what they say, is a return of the free sale of liquor. When they say they don't want the saloon back, they mean that they want a return to pre-saloon days when liquor was sold in grocery stores. In this nullificationist campaign old arguments reappear which have a hoary head. The personal liberty argument is used with most effectiveness just now. Will some person show a reason why alcohol should be sold freely, while opium is put under the ban? Is there any ground for calling one kind of restriction an infringement of personal liberty, while the other thing is not? All drug fiends feel that the present laws concerning narcotics are a curtailment of personal liberty. They are. All law curtails the personal liberty of the people who would like to violate the rights of others. Thieves find that certain laws limit their freedom of action. Prostitutes are limited in their liberties in all our states. All law presupposes the prior importance of the welfare of the social community. No man in a first rate city can dump his garbage in the alley. He must put it in a can with a cover. Society has determined that it will no longer pay the bills necessary to care for the criminal and insane by-product of the liquor business. All this line of argument is of course taken from the archives of the temperance controversy. But some people forget, and the church must begin saying,

once more, the things which appealed to the intelligence and conscience of the nation years ago, leading state after state to go dry until at last the whole nation undertook the experiment of prohibition. A new generation has come on that must be educated.

The Retreating Wave of Fundamentalism

ONE need not be unduly optimistic to observe that fundamentalism is a retreating wave. It came as a back-wash of the world war with the weariness and pessimism that settled down over the nation. In those difficult days men were querulous, if not positively quarrelsome. For some years yet there will be the lapping of the waves on the beach as the storm subsides, but in every one of the great communions the fundamentalists have lost, unless indeed they should capture the Southern Baptist machinery, which seems unlikely. None of the denominations has gone over to modernism, but they have one by one proved that they desired the fellowship of men of modern world views and have refused to silence their voices in the denominational counsels. The fundamentalists lost their battle for the lack of a few elemental things. The first of these was courtesy. They sought to bowl over their opponents by the very boisterousness of their attack. Culling choice epithets from the language of popular evangelists, they called names which made the mob laugh, but which hurt all true believers in Christ. They were lacking in faith. It seemed to these misguided men that God was dead, and that it was incumbent on living men to support the tottering ark. They did not count on the Unseen as a factor entering into all religious discussion. This unfaith extended likewise to their attitude toward their brethren. An evil spirit of suspicion was created wherever the radical fundamentalist appeared.

He was always talking about conspiracies, of which there were none except those which he organized. Under this complex of suspicion he did not shrink even from doing damage to the religious reputation of a brother minister. After all, the people are fair. It takes time for them to make up their minds, but when they see the truth they will accept it. Of course, not all modernists are without fault. They have often loved to pose as scholars, and to shock the unsophisticated. Some of them have only a smattering of the learning they profess. Meanwhile the believer in progress sees in the post-war sag a resting time when the church took stock of herself. In all the churches we must begin once more teaching the fundamentals, which is a very different thing from being fundamentalists.

"The Mystical Quest of Christ"

THERE is a Christianity which has produced all the good in these Christian centuries in spite of formularies, dogmas and institutions. Can we recover, interpret and incarnate that Christianity? Can we liberate its imprisoned splendor in our own lives and in the troubled, groping, confused life of our time? Such is the theme of Dr. R. F. Horton's exquisite book, "The Mystical Quest of Christ," in which serenity, vision and beauty unite, lifting it above the noisy debates of the hour. Wisely and with a soft, sure insight he seeks that rule of life, that emancipating and consecrating experience behind the dogmatic systems, which, if rescued and followed, will redeem us and our times; a way of life as amazing as it is simple, as infinite in its inward unfoldings as it is small and compassable in its immediate approach. Here at the same time we learn the secret of a long, fruitful, ever-fresh and winsome ministry, uniting a large and living culture with an unfailing evangelic power, a catholicity of sympathy with a vividness and vitality of faith. It has the freshness of morning and the quiet of evening, the wisdom of vision and the love of beauty, and the glowing expectancy of a pure, eager spirit, a poet, a prophet, who treats of the things of God with the simplicity of a child and the ripe experience of a saint. It deals with the Rule, the Decalogue and the Method of Christian life, and no one can read it without being permanently enriched in his thought and exalted in his fellowship with the Great Companion.

Klan Hatreds Hinder Church Work

WHILE fundamentalism has touched the church life mostly at the top, in conventions, setting leaders against one another, the activities of the Ku Klux Klan threaten to bring about more local church schism than anything that has happened since the civil war. Already the public prints are chronicling the resignation of ministers because the klan has made their work impossible. Here, for example, is Rev. Frank E. Davison of Indianapolis who faces a demand for his resignation on the part of klan foes. The minister will stand by his guns until

put out. It is a matter of principle with most ministers to resist any organized propaganda of race hatred. But some are caught on the specious plea of "a hundred per cent Americanism." This accounts for the fact that among the organizers of the plan Christian ministers are to be found. Were the ministers of the land to join unitedly in the klan's propaganda, relations with Roman Catholics and Jews would be made far more bitter than they have ever been. These hostilities in the past have resulted in putting the Bible under the ban in state educational institutions all over the land. A policy of conciliation might have removed this ban. Worst of all is the idea of voting against men for public office because of religion. At the present time Chicago is trying an experiment with a Roman Catholic mayor. It may be too early to make up one's mind, but few Protestants in this city, if given a choice between this clean Roman Catholic with his program of reform, and his predecessor, who posed as a representative of the Protestant faith, would fail to vote for the Roman Catholic. We can never have good government save by the unbiased choice of good men. To vote for men because they are endorsed by some secret super-government like the klan is to deny the reality of our republican institutions and to belie our professions of Christian brotherhood.

A Bad Way to Put Politics Into Religion

REPORT of the spring religious conventions has been one long story of dissension. Excitement, recrimination, manipulation have seemed to be as conspicuous in the religious gatherings as in political assemblages. A single case will illustrate. The Baptist, the official organ of the Northern Baptist Convention, characterizes the address of Dr. J. C. Massee at Atlantic City in this way: "He went to the slums for his descriptives of certain of his brethren, and the language used is unfit for a family newspaper." Such incidents fill the ungodly with mockery. The attempt of a prominent fundamentalist to silence Dr. Faunce at Atlantic City, and of others at Indianapolis to drive out of the pulpit of First Presbyterian church of New York so spiritual a teacher as Dr. Fosdick, hurts the cause of the Christian religion. People have for a long time thought of church folk as characteristically quarrelsome. Local church fusses over trivialities have broken up many congregations. It is the scholastic tradition in the church that makes for a kind of debate that is little better than bickering. When the church was hellenized, the new interest in doctrine greatly modified the temper of the simple brotherhood of the earlier Palestinian tradition. One can hardly call some of our current discussions on evolution intellectual, but at any rate they lie quite outside the realm of things necessary to the fellowship of Christian men. One cannot repress a certain feeling that a good deal of this trouble is in reality not the result of vital differences of conviction, but just plain "politics." Is there not the same kind of ambitious man in the ecclesiastical world as in the political world, who for the sake of power will exploit some idea by which he can arouse the passions of the multitude? The modern

church is not so strong in its spiritual resources that it can afford to entrust its moral leadership to men of designing purposes. The people of the churches should take matters in their own hands, and refuse the leadership of ambitious men who would seek place and power through the exploitation of religious ignorance.

Smaller and Fuller Church Buildings

A JEWISH paper comments unfavorably upon the plan of a certain congregation to build a large temple which will not be even approximately filled more than two or three times a year, and suggests that it would be wiser to design the auditorium to fit the normal audience, with a reasonable allowance for growth, and put the rest of the money into an educational building. To carry the overhead charges on a great building for the benefit of a small audience, except on an occasional festive occasion, while at the same time there is inadequate provision for other needs, the editor characterizes as "un-Jewish inefficiency." There are some Christian churches which might give consideration to this matter. A church which has a great auditorium that is never filled after the day of its dedication, except when the high school baccalaureate service is held in it one Sunday night every four or five years—but which has no primary room except in an ill-lighted basement, and no place where the Boy Scouts can meet without disturbing the choir practice or breaking up the women's missionary meeting, and no parlors where the young people can have a party under attractive conditions, is not exhibiting either good Jewish or good Christian efficiency. In general, an auditorium seating five hundred people will house a congregation of a thousand members if the membership list includes the usual proportion of non-residents and irregulars. But what if every member should decide to come to church some Sunday? How embarrassing it would be! Yes, and if every depositor in a bank should decide to call for his money some day, how embarrassing that would be. But people ordinarily do not all do the same thing at the same time. And if the congregation grew to unexpected proportions, or developed unusual zeal for church attendance, perhaps it would be practical to have more frequent services and let the members choose among them. Protestant churches have on an average nearly three times as many sittings as communicants. Catholic churches have three times as many communicants as sittings.

The Cost of War

ONE of the most completely impossible tasks in the world is estimating the whole cost of a war. Ordinarily we measure it by the national debts created, or by governmental expenditures for munitions and the pay of soldiers, perhaps adding for good measure interest on the debt and pensions for the disabled. The volume and variety of claims filed before the Mixed Claims commission will be revealing to any who have thought of the cost of war in such inadequate terms. The government is to

present to Germany these claims for reparation for injuries and losses to non-combatants growing out of the war. Over twelve thousand separate claims have been presented, with a total amount of over one billion dollars. That they are not a hundred times as many and as great is due to the fact that the most serious losses are of a sort which cannot be laid directly at the door of one combatant, but must be charged against the war as a whole. The claims filed with the commission include the following: American property seized in Germany; vessels and cargoes destroyed by submarines; excessive marine insurance premiums paid on account of the risk of sinking by submarines; losses paid by insurance companies on account of sinkings; American patent rights violated by Germany; parcel post packages lost. But these are only a trifling part of the losses caused by war. There is the loss of years of time by millions of men. There is the interruption or complete frustration of life plans. There is the increased cost of living over almost the whole world. There is the diversion of capital and labor from constructive to destructive activities. There is the disorganization of industry, the ruin of business, the chaos of commerce. These are losses which no commission could ever measure and no combatant could ever pay. C. G. F. Masterman, in his book, "England After the War," says that it is just now beginning to be apprehended that both sides lost, only one side more heavily than the other. It is ever so. It may be doubted whether there was ever a war in the world in which, if the accounts were all made up, the winner did not lose more than he gained. Perhaps the most that can be claimed is that the winner loses less than he would have lost if he had let the other side win. War is the Great Insanity.

Undergraduate Religion

THE quantity and quality of undergraduate religion is always a field for interesting survey and speculation. In spite of the frequent publication of encouraging statistics showing how large a percentage of college students are church members, there persists a general impression that they are somewhat less religious than the general public and that they lose their faith in distressingly larger number than other young people. The opposite is probably true. One religious worker at a state university simplifies the whole matter by saying that students are just like any other people; give them the gospel in its pure simplicity and they will accept it. There is at least half a truth in that, and yet there are some differences between the student mind and the non-student mind. Perhaps there would be still more differences if studying were a more prominent student activity than it is. Russell W. Davenport, a clever undergraduate writer whose "Campus Views" are always one of the most interesting features in the Yale Alumni Weekly, has been commenting favorably upon the reorganization of the Berkeley Society, a club of Episcopalian Yale undergraduates who are planning to build a house and secure a college-pastor. He adds: "Religion is close to undergraduate hearts, and therefore religious organizations of one kind

or another have their place on the campus. The skeptics point to chapel and say, 'How do you mean, religion? What is this stuff about undergraduate hearts?' But this is unfair. Religion is a topic very much discussed while undressing at night, or walking home from the Olympia. It is one of those grand, visionary, theoretical aspects of life in which undergraduate minds delight. Indeed the recent plea of Professor Montague for 'Theory for Theory's Sake,' as written in the News, finds a willing response from those of us who have not yet been forced into interests that are 'too practical.' The undergraduate does not like to be practical if he can help it. His ideals are like the spires of a Gothic cathedral—without the cathedral underneath." The undergraduate may perhaps have something yet to learn about the practicalities of religion, but it is interesting to hear a voice from their own number proclaiming that religion considered as a view of the larger aspects of life has an appeal, and that the cathedral spire is an attractive symbol. That ought to be instructive to those who think that youth can be attracted to the church only by athletics and jazz parties.

The Twelve Hour Day

JUDGE GARY'S report to the American Iron and Steel Institute dealing with the twelve-hour day in the steel industry has been much commented upon, but not yet enough. It bristles with points which invite comment. It was to be expected perhaps that it would strike the conservative note and emphasize the economic difficulties in the way of an immediate introduction of the three-shift system. This was all in the way of business. This, to speak quite vulgarly, might be considered as one of the things that the head of the United States Steel Corporation is paid for. But when he defends the twelve-hour day as not only economically necessary from the standpoint of the company and the public, but also as conducive to the health and happiness of the workers, he goes quite beyond the bounds both of his own expert knowledge and of the reader's credulity and weakens his case by over-insistence. "Methinks the lady doth protest too much."

The defendant in an Irish lawsuit, so it is reported, was charged with having borrowed a bottle and returned it with a hole in the bottom. The defense attempted to prove: First, that said defendant never borrowed a bottle; second, that he returned it in good condition, and third, that the hole was already there when he got it. With a somewhat similar excess of protestation, Judge Gary reports on the twelve-hour day: First, it does no harm to the workers. Second, they like it. Third, to abandon it would increase the cost of production fifteen per cent and require sixty thousand more employees. Fourth, the number of twelve-hour workers was reduced as far as possible when labor was plentiful. Fifth, the committee would favor entirely abolishing the twelve-hour day if labor and market conditions would permit. Why, we wonder, should such a beneficent institution be disturbed, even if congress could be persuaded to open the gates and ad-

mit immigrants in larger or unlimited numbers so as to furnish the men needed for the three shifts, and if the public—which, it is well to remember, is always consulted before the price of steel is fixed—should manifest a willingness to pay the additional fifteen per cent? Why should the abolition of the twelve-hour day be considered a desirable ideal to work toward if "investigation has convinced this committee that the twelve-hour day has not of itself been an injury to the employees, physically, mentally, or morally?"

Perhaps the saving factor in that statement is the phrase "of itself." True, the twelve-hour day is not an injury of itself. It becomes an injury only when it is put into operation under actual working conditions. The injury is in the excessive weariness, the absence of a rest day, and the fact that the remaining twelve hours do not give time enough to sleep, eat, get acquainted with the family, and do those things which are essential if one is to be a human being and a citizen.

The twelve-hour day and the seven-day week must go. They are morally and economically indefensible. For every argument to prove the economic necessity, an argument ten times as strong can be brought to prove the economic necessity of slavery. We all know those arguments, as a matter of history, and with a little imagination we can realize how plausible they were in a time and among a people that had neither developed a moral judgment nor inherited a tradition which condemned slavery regardless of any economic reasons for its continuance. And then it turned out that those economic arguments were all wrong, and that slavery had tended to the impoverishment and not to the enrichment of the country. We are fully persuaded that the same is true of the twelve-hour regime, that it is no more good business and no more a factor in prosperity than slavery was. But whether that is true or not, the twelve-hour day must go. On grounds of morality and humanity, it must go. Everyone knows that it ought and hopes that it may. Even Judge Gary wishes that it might, if only the primary interest of "large production at low cost" could be safeguarded. But large production at low cost is not the primary consideration.

If the church has any common conscience for social rights and wrongs and any articulate voice with which to make its sentiments audible and effective, this occasion should not pass without an utterance. Men are saying that there is a widening chasm between the church and the masses. Is it true? Certainly the chasm would be not merely widening, but impossible between masses who work eighty-four hours a week in steel mills and a church made up of comfortable holders of cushioned pews who have no word to say about the matter except to instruct Judge Gary to cast a unanimous ballot for "large production at low costs," regardless of the human factor. A laboring man, when asked what he thought about the church, said: "I don't think very much about it, because the church doesn't think very much about us." That is far from true. The church thinks much about the men who toil. But it must think more effectively and in regard to specific situations, and it must speak as well as think, and act as well as speak.

Is Religion an Opiate?

FAR more current and vivid in western imagination than in Russian consciousness, according to the most trustworthy reporters on Russian conditions, is the legend written on the tablet at the entrance to the Red Square in Moscow which declares: "Religion is the opiate of the people." This dictum has been used as the text for anti-soviet propaganda so long and so frequently that our western mind has developed a set of images which make us see Lenin and Trotsky and all the rest engaged in a ruthless and brutal crusade to destroy religious faiths and institutions of all kinds. A manuscript is now on our table in which the author writes in hysterical and flamboyant terms about the legend being "splashed upon the billboards throughout the length and breadth of the land and branded on the foreheads of soldiers and civil servants of the soviet regime!" As a matter of fact, it was printed in an inconspicuous place by an unknown and irresponsible hand in the early days of the revolution. It would have been passed with quite ordinary comment had it not lent itself so neatly to the exigencies of that vast system of propaganda designed to frighten the rest of the world into the belief that bolshevik success is inseparable from religious suppression. That the dictum represents the personal views of the soviet leaders is beyond doubt, but that their views are embodied in an official policy of state opposition to religion is simply not true.

And it is not strange that the revolution is shot through with sentiments of this kind. The one religion in Russia is indeed not unjustly characterized as an opiate. Organized religion has in truth been a soporific to the peasant spirit, while the privileged few have carried on their shameless exploitation of the masses. But there are some disillusionized Christians in our western churches to whom religion is something quite different from a particular organization that claims to act in the name of God. They refuse to share in the flood of tears over the unfrocking and deposition of the patriarch Tikhon or the execution of the Roman priest Butchkavitch. Such minds are even willing to face the uttermost logic of their disillusionment and say that despite the godlessness of soviet leaders the living God may have more at stake in their political adventure than in the Orthodox church. It is not hard to understand and even in a degree to condone such hostility to religion as the bolsheviks express toward the only religion that they know, a religion which has for centuries been the abject servant of the czar and the bureaucracy. And in judging the now widely current dictum about religion and opium, it is only fair to take into account the just grounds upon which in Russia the dictum was formulated.

However, the formula deserves examination in a context other than that of bolshevism. It states a point of view which has been and still is shared by passionate and impatient social radicals in many a land outside Russia. The reformer who wishes to obtain great results quickly has often turned with bitter impatience from heavenly hopes which he felt were blinding men's eyes to earthly wrongs against which they should be fighting. And, in

candor, it is difficult to avoid the admission that the sanctions of religion have been prostituted to base ends in a very tragic fashion once and again in the history of the world. There are men alive in America today who can remember powerful Christian preachers whose sermons glowed with praise of slavery as a divine institution. The tyrannies of the world have been shrewd enough to seek the cooperation of organized religion, and organized religion has not always been wise enough and stalwart enough to refuse the alliance. It is true also that bigoted, dogmatic enthusiasms have once and again closed men's minds to truths to which otherwise they might have given ready welcome. We cannot forget Galileo's experience; and Dr. Andrew D. White in his brilliant study of the conflict between science and theology (not the conflict between science and religion, as the title is so often misquoted) gives many an example of the mind closed to advancing truth because of dogmatic presuppositions. Altogether the man who decides to deal with one series of facts alone can present a damaging case both as to the mind and the conscience as regards organized religion.

On the other hand, it must be insisted very stoutly that this unpleasant series of facts does not cover the whole field. If the bolshevik atheist were willing to face the whole history of that type of religion which is expressed in Judaism and has come to fine flower in Christianity, he would be brought face to face with facts which would play havoc with his theory that religion is essentially an opiate. It is refreshing to turn to such writings as those of the Old Testament prophet, Micah, and to find that they glow with a social passion as notable as that to be found in any modern prophet of social enthusiasm. The great Hebrew prophets were alive to the finger tips as to every current evil of the social life which deserved condemnation, and they spoke out with a heroism and bitter power which is a marvel even to the modern reader. The truth of the matter is that the Christian church is constantly producing its own severest critics. There is something almost uncanny about the fashion in which, just as the church is corrupted most from within the heart of its own life, there bursts forth the flaming prophet of a terrible candor who remorselessly condemns the evils which poison the life of the church and threatens to disintegrate the fabric of society. Savonarola is only one example of that dauntless passion which throws ecclesiastical discretion to the winds in the name of the deepest moral and spiritual meaning of the Christian faith.

We often think of the middle ages as a period of slavish intellectual obedience, and yet it was the church of the middle ages which gave Abelard to the world and Abelard's "Sic et Non," with its careful classification of the contradictions in the teachings of the fathers of the church represents anything but a disfranchised intellect. Thomas Aquinas holds a position of unsurpassed authority in the church most proud of its own continuity with the middle ages, and yet the "Summa" of St. Thomas contains a frank consideration of all that may be said in contradiction of every position which he affirms, which reveals a mind of the utmost resiliency and the most real capacity for free and candid thinking. We must never forget that

Luther and Knox did not come to the church from without. They were the product of the church whose evils they so scathingly rebuked, and the Protestant revolt was the product of the spirit within that very church of the middle ages whose shortcomings it repudiated.

The citizen of England or America will hardly be able to say that the Christian religion has proved an opiate in these two lands. The great schools of theology of the English-speaking world are committed without hesitation to the most candid and scientific study, not only of the documents of the Old Testament and the New, but of every subject which comes within their ken. The "fundamentalists" would admit readily enough that if the theological professors have been taking opium it has proved singularly ineffective in turning them from the paths in which most scientific investigators have walked. From the days of Kingsley and Maurice to the days of Bishop Charles D. Williams and Bishop Francis J. McConnell English-speaking Christians have heard the masterful voices of social passion which rouse men's mind to contemporary evils which Christian men should face and fight. The social creed of the churches is an interesting and fascinating commentary on the assertion of the bolshevik dictum that religion dulls the conscience to the presence of social wrong. The truth is that wherever it gets a chance Christianity releases a yeast of intellectual restlessness and social criticism which makes for progress. And if it is also true that Christianity develops a stately conservatism which loves old paths and dislikes to move out of old ways, it ought to be clear to us that both attitudes are needed if the church is to be loyal to ancient good while it follows the fresh and quickening insight of the growing moral and spiritual life of man.

The Artist in the Preacher

TO speak of the preacher as an artist will only be taken as a slight by those who have wrong views of art. If it means that the preacher has to make pretty pictures out of ancient data which he has inherited, or that he must so study the art of rhetoric that he will count it his aim to interest and hold an audience whatever his theme may be—then the preacher will not be an artist. But neither is the man who does these things an artist, for to art there is needed sincerity and reality; and no man can be a master even of rhetoric if he has nothing within his experience which he must say. Let it be admitted that a sermon is not simply "as a very lovely song of one that hath a pleasant voice and can play well on an instrument"; that it is not an artistic unfolding of a theme by an actor. None the less, there is a place for the artist in the preacher.

His art is concerned with the interpretation of the vision and the call; these are given, not assumed; these are most real to the preacher; with these he starts. The art will be exercised in the way whereby the preacher expresses the reality. Preaching is "truth through personality," and no one can deal with it except upon the assumption that the preachers have a living conviction.

If they are without this, though they speak with the tongues of men and of angels, they are not preachers, and so far as this activity of the human spirit is concerned they are not artists.

Out of the confused mass of interests which make up human life, there comes to the preacher a vision which gives a meaning and a glory to all things. To him a secret has come. At first as a single whisper; but as he muses upon it it gathers volume and breaks into a thousand notes, all keeping within the same harmony. The first giving forth of the theme is followed by the variations of the divine Master, variations sad and playful, soft and loud, sometimes even discordant, but always unfolding and enriching the theme. This secret is the preacher's last reality, and in it he finds rest to his soul. He has, like other men, a host of difficult problems left unresolved; but this is no longer uncertain. It is the mystery of which the New Testament speaks, the truth once hidden but now revealed. This mystery is the material of his art. But the art, though limited to this material, is still in the noblest sense an art.

He must share the mystery; that is one of the conditions upon which it has been revealed to him. But how? He must think out the way; he must select from among the possible methods; he must sift and arrange his material, so as to bring out its real character. That is, he must be an artist. Whether the interpreter uses stone or music, or the written word or the spoken word, he is still an artist. He selects and arranges so as to make others see what he sees. The preacher handles words as a painter handles a brush and canvas; by means of them he shares his material with others. This is where art enters into his calling.

Out of the sum of things he must select the most significant and representative. Out of his own experience in life, and in reading, he has to choose the things which will best set in relief the one thing which matters supremely. It is not enough to repeat all the ideas that arise out of faith in any order and in any style, or as a "plain blunt man" to speak right on. Such a preaching might give all the material, and yet it might seem entirely wrong and out of perspective, like the picture with no arrangement and no distance. There must be selection in a sermon. There must therefore be some attention to form; it is not enough to say the right thing—it must be said in the right way. And since the spirit of the Lord is the spirit of order, it may be taken that he will guide his servant in the arrangement of his theme.

Words are the medium; and since it is assumed by man that words come to all men readily, there is no great reluctance shown in the use of this instrument. Words are the universal signals from soul to soul. The sculptor must toil at his craft for years before he can interpret his visions in stone; the musician must serve a long apprenticeship before he can speak through his score; but anyone can use words, and therefore it is assumed that the preacher need not toil at his method. He may be praised because he is "artless"; though they who use the words little know how much art is needed to make a preacher "artless."

Words are the universal medium; but they are an instrument capable of an almost infinite variety of use. The preacher may be a poor fumbling player with no mastery of his method and no charm, or he may be one who can make the instrument respond to every shade of thought or emotion. This is idle if there is no true thought and no real emotion in him; true! But if there is truth and passion in him, it is well that they should have justice done to them. It is not every Christian who is called to preach; but when a man does preach, he ought to make the most of his instrument. To some it comes natural to speak powerfully; but the "born preachers" are few, and their example is a snare if it leads other men to refrain from toil. The motive for the toil will not be professional ambition; it will be the solemn thought that the entrance of the truth into some soul may depend upon the way in which the truth is presented.

In the last resort a spiritual secret can not be perfectly expressed. But there is such a power in words as the masters use them, that the hearer carries away more than was said. The things said convey the things that can never be said. This is the work of the Holy Spirit, but it is done through words; and yet not done except through the serious handling of words by the preacher in whom the Spirit works. We know the power of suggestion in a line of poetry: "to come upon the midnight with no pain"; the words are easy; the meaning is beyond doubt; but as we read such words a world of longing comes to us; they suggest more than they say:

"The bright day is done,
And we are for the dark."

What is it in such words that startles the reader and makes him wonder from what spiritual hiding place their beauty comes? And words on the lips of a preacher may be more than words. There are few who can make of words what Pascal and Newman made of them; but every preacher can remember, as he preaches, that he is using an instrument which in the hands of other men has made the immortal truth reverberate through the generations. Such men were single-hearted servants of God, but none the less in their own kind they were artists. Two players use the same ball and the same racquet, to use an analogy of Pascal's, only one places the ball better than another.

Preaching has never had justice done to it by students of the influences by which human life has been shaped. John Robinson of Leyden was the most powerful of the Pilgrims, though he never crossed the sea. A wandering preacher, John Wesley, was the most revolutionary force in the England of the eighteenth century; this revolution saved it from another. Preaching is a power not exhausted. Here is still a vantage-ground for the preacher who has a fire burning, as it were, within his bones. But the preacher will never make the most of his calling till he is all in it, with all his faculties surrendered to this service, all his personality offered as a highway for his Lord. He is called to use an instrument; he will see that he masters it, and not through any carelessness or neglect on his part will he reduce the power of his witness.

Things Sweet

A Parable of Safed the Sage

THERE was a day when Keturah called unto me to come to Lunch. And I came in and sat down over against her.

And she said, Give thou thanks unto God.

And I inquired of her, saying, What for?

And she asked me, saying, Hast thou no faith?

And I said, I have faith, and that is very nearly all. For I see nothing that I might eat, save thee and a pound of Honey.

And she said, I should think that either one of us might justify thee in giving thanks.

And I said, It is even so, and I will do it. For thou and the pound of Honey are about the Same Size and there are other qualities possessed in common by the two of you.

Now I said after the manner of men; for all good men do thus jolly up their wives, and the wives pretend not to care for it, but they care.

And Keturah said, Be brief with thy nonsense, and ask God's blessing on the food. For though it be an act of faith, yet shall thy faith bear fruit if thou delay not until the residue of the luncheon burn.

So we bowed our heads, and we gave thanks unto God for each other and for our Home, and for our Children and for our Friends, and for the Food that I had faith to believe was coming.

Then went Keturah to the Kitchen, and she returned with a Wondrous Corn Cake.

Now the color of it was the color of Pure Gold refined in the fire. And the Odour of it was a Sweet Smell. And the appearance thereof was enough to make the mouth of a Dyspeptick water.

And she cut the Golden Corn Cake, and gave unto me a Great Square of it, an Acre or less in Area. And I cut it in twain with a Knife, and laid the two halves upon my Plate, and spread it over with Butter, and than I laid honey upon the top.

And when I had eaten it all, then did I pass back my plate, and Keturah gave unto me another Acre or less. And that also did I eat.

Now there was a time in our early married life when Keturah was wont to say, Take heed that thou eat not too much food such as this. But she saith that no longer.

And I ate, until I desired no more.

And I said, Keturah, there is less of the Honey, but thou art the same. And I said something further to her about the Honey and Herself, but that is not for Publication. Only this I thought, how good it is for a man to have Food and plenty of it, and to have it rich and sweet and wholesome, and to have an Home that is sweet and companionable, and to have an appetite and a job.

Now I have read that George Washington ate plentifully of Corn Cake and Honey; and I marvel not that he was great.

Beloved, see to it that thou keep thy tastes simple and normal, and that thou love thine own home. For the age in which we live hath great need of these very elementary lessons in the science of right living.

A Scientist Confesses His Faith

By Robert A. Millikan

IN speaking upon this theme I am clearly somewhat out of my normal orbit. Most of my life has been spent in experimental work in the physical laboratory, devoted to the study of pure science and in all such work the first aim is to eliminate all unnecessary complexities, to get rid of all secondary causes, to reduce the study of a particular phenomenon to its simplest possible terms in order to get at fundamental underlying principles so that when conclusions are drawn they are obvious and inevitable. The result of such a method has been to build up a certain body of knowledge in physics which is assented to by all intelligent men who take the trouble to study it. I do not mean by this that there are no controversies in physics, but rather that there has been produced a very considerable body of non-controversial material. At the risk of being uninteresting because of the fact that I deal only with the obvious, I shall attempt to keep in my accustomed orbit sufficiently to use the same method in discussing the relations between science and religion, for I think at least nine-tenths of the controversy which rages in this field is due to a confusion which arises from the failure to eliminate purely extraneous and incidental matters, or to simple misunderstanding of facts which have been quite definitely established, or are at least practically universally recognized by the well informed.

AN ANCIENT CONTROVERSY

There seems to be at the present time a strange recrudescence of a point of view which is completely out of keeping with the developments of the age in which we live, a point of view which thoughtful leaders of both sciences and religion have in all ages realized never had any basis for existence. In the time of Galileo it is perhaps understandable, in view of the crudity of the sixteenth century, that certain misguided religious leaders should have imagined that the discovery of the earth's motions might tend to undermine in some way the basis of religion, and who therefore attempted to suppress Galileo's teachings. Yet it is to me not a little surprising that men even of such opportunities as Galileo's persecutors could have got religion upon such an entirely false basis in their thinking as to make its fundamental verities, its very existence, dependent in any way upon any scientific discovery. It is not a question of whether Galileo was right or wrong. That is a scientific matter with which religion as such has nothing whatever to do, and which should not have given it the slightest concern. Science could be counted upon to take care of that. It is its business to doubt, and it always does so as long as there is any room left for uncertainty. That even those inquisitors were far behind their own times in supposing that there could be any real contradiction between religion, properly understood, and the findings of astronomers cannot perhaps be better demonstrated than by the following quotation from St. Augustine, who lived 1,200 years earlier, about 400 A. D., and is probably recognized as the most influential authority, next to Jesus and St. Paul, of the early Christian church.

In commenting upon the entire distinctness from his point of view of the two great lines of thought, the natural and spiritual, Augustine says: "There is some question as to the earth or the sky, or the other elements of this world . . . respecting which one who is not a Christian has knowledge derived from most certain reasoning or observation: and it is very disgraceful and mischievous, and of all things to be carefully avoided, that a Christian, speaking of such matters as being according to the Christian scriptures, should be heard by an unbeliever talking such nonsense that the unbeliever, perceiving him to be as wide from the mark as east and west, can hardly restrain himself from laughing."

OLD DISPUTES RENEWED

That this same controversy that Augustine thus saw nearly 1,600 years ago had no basis for existence, because it is outside the proper field of religion, but which nevertheless flared up so violently in Galileo's time and then died out as men grew in intelligence, should have appeared again in as enlightened a country as America, in the year 1922, is one of the most amazing phenomena of our times. But it is not less amazing than it is deplorable, for the damage which well-meaning but small-visioned men can do to the cause of organized religion as represented in the Christian church through the introduction inside the organization of such a disintegrating influence is incalculably greater than any which could possibly be done by attacks from outside. Indeed, should the movement succeed, the church would inevitably soon lose all its most vital elements, and society would be obliged to develop some other agency to do the work which the church was organized to do, and which to a very large extent it now does, namely, the work of serving as the great dynamo for injecting into human society the sense of social responsibility, the spirit of altruism, of service, of brotherly love, of Christ-likeness, and of eliminating, as far as possible, the spirit of greed and self-seeking.

ERROR OF SOME SCIENTISTS

But I am not going to place the whole blame for the existence of this controversy upon misguided leaders of religion. The responsibility is a divided one, for science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations, and of imperfect comprehension of the real role which it plays in human life—by men who lose sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and essentially immoral. I am ready to admit that it is quite as much because of the existence of scientists of that type as of their counterparts in the field of religion that the fundamental controversy has flared up today, and it is high time that scientists recognize their share of the responsibility and took such steps as they can to remove their share of the cause.

I do not suppose that anything which I may say will exert much influence upon the groups whose prejudices have

already been aroused, and who are therefore not interested in an objective analysis of the situation, but I may perhaps hope that some of the youth whose minds have been confused by the controversy may profit somewhat from a restatement of what seem to me the perfectly obvious and indisputable facts.

NO REAL CONFLICT

The first fact which seems to me altogether obvious and undisputed by thoughtful men is that there is actually no conflict whatever between science and religion when each is correctly understood. The simplest and probably the most convincing proof of the truth of that statement is found in the testimony of the greatest minds who have been leaders in the field of science, upon the one hand, and in the field of religion, upon the other. Suppose, for example, that we select the greatest names in the last two centuries of the history of British sciences, or, for that matter, of world science. Every one would agree that the stars that shine brightest in that history, as one's glance sweeps down from 1650 to 1920, are found in the names of Newton, whose life centered about 1680; Faraday, living about 1830; Maxwell, 1870; Kelvin, 1890, and Raleigh, who died year before last. No more earnest seekers after truth, no intellects of more penetrating vision, can be found anywhere, at any time, than these, and yet every one of them has been a devout and professed follower of religion.

It was Kelvin who first estimated the age of the earth at something like a hundred million years without seeing the least incompatibility, in spite of the first chapters of Genesis, between that scientific conclusion and his adherence to the church, of which he was a lifelong member and a constant attendant. Indeed, in 1887, when he was at the very height of his powers, he wrote: "I believe that the more thoroughly science is studied the further does it take us from anything comparable to atheism." Again in 1903, toward the end of his life, he wrote: "If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find it not antagonistic, but helpful, to religion." His biographer, Silvanus P. Thompson, says: "His faith was always of a very simple and child-like nature, undogmatic and untainted by sectarian bitterness. It pained him to hear crudely atheistic views expressed by young men who had never known the deeper side of existence." Just as strong a case of the same sort can be made by turning to the biographies of any of the other men mentioned, and these were chosen, let it be remembered, not because they were religious men, but because they are universally recognized as the foremost of scientists. Indeed, I doubt if the world has ever produced in any field of endeavor men of more commanding intellects than two of them, Sir Isaac Newton and James Clerk Maxwell.

TESTIMONY OF PASTEUR

If some one says that I am calling only on the testimony of physicists and of Englishmen, then listen to the man whom the French nation has repeatedly voted the foremost of all Frenchmen, and who is also easily the peer of any biologist who has ever lived anywhere, Louis Pasteur, of whom his biographer says, "Finally, let it be remembered

that Pasteur was a deeply religious man." Over his tomb in the Institute Pasteur are inscribed these words of his: "Happy is he who carries a God within him, an ideal of beauty to which he is obedient—an ideal of art, an ideal of science, an ideal of the fatherland, an ideal of the virtues of the gospel."

Or, again, if I am accused of calling merely on the testimony of the past, on the thinking which preceded the advent of this new twentieth century in which we live, I can bring the evidence strictly up to date by asking you to name the dozen most outstanding scientists in America today and then showing you that the great majority of them will bear emphatic testimony, not only to the complete lack of antagonism between the fields of science and religion, but to their own fundamental religious convictions. One naturally begins with the man who occupies the most conspicuous scientific position in the United States, namely, the president of the National Academy of Sciences, who is at present both the head of the Smithsonian Institution of Washington and the president of the American Association for the Advancement of Science, Dr. Charles D. Walcott, one of the foremost of American students of the evolution of life in the early geologic ages. He is personally known to me to be a man of deep religious conviction and has recently written me asking that he be described for the purposes of this address, which he has seen, as "an active church worker."

A CLOUD OF WITNESSES

The same is true of Henry Fairfield Osborn, the director of the American Museum of Natural History of New York, and one of the foremost exponents of evolution in the country. Another rival for eminence in this field is Edwin G. Conklin of Princeton, who in recently published articles has definitely shown himself a proponent of the religious interpretation of life. In the same category I know, also from direct correspondence, that I may place John C. Merriam, president of the Carnegie Institution of Washington and America's foremost paleontologist; Michael Pupin, the very first of our electrical experts who has "approved every word" of this address and recently delivered a better one at Columbia University on this same subject; John M. Coulter, dean of American botanists; A. A. and W. A. Noyes, foremost among our chemists; James R. Angell, president of Yale University, and eminent psychologist, with whom I have had an exchange of letters on this subject; James H. Breasted, our most eminent archaeologist, who served with me for years on the board of trustees of a Chicago church, upon which also T. C. Chamberlin, dean of American geologists, was a constant attendant; Dr. C. G. Abbott, home secretary of the National Academy of Sciences, eminent astronomer and active churchman; and so on through the list of most of the scientists of special eminence in this country.

Turn now to the other side of the picture and ask what have been the views of the most outstanding and most inspired religious leaders upon the relations of science to religion, and you obtain altogether similar testimony. Was it not Jesus himself who said, "You shall know the truth and the truth shall make you free"? There is not one syllable in all that he taught nor one idea which he intro-

duced into human life which would justify one in arraying him on the side of those who would see antagonism between any scientific truth and the deepest spiritual values. There were no creeds in Jesus' teaching, no verbal inspirations of any sort. Religion was to him a life of love and duty, the simple expression of the golden rule.

AUGUSTINE AND JOHN WESLEY

Turning next to great religious personalities since Jesus' day, I have already quoted Augustine to show how he warned against religious leaders of such narrow insight as to make religion a laughing stock by the presentation of an antagonism which did not exist. John Wesley, the founder of the Methodist church, in the chapter of his *Compendium of Natural Philosophy* on "A General View of the Gradual Progression of Beings," after speaking of "the ostrich with the feet of a goat which unites birds to quadrupeds" says, "By what degrees does Nature raise herself to man? . . . How will she rectify this head that is always inclined toward earth? How change these paws into flexible arms? What method will she make use of to transform these crooked feet into skillful and supple hands? Or will she widen and extend this contracted stomach? In what manner will she place the breasts and give them a roundness suitable to them? The ape is this rough draft of man, this rude sketch, an imperfect representation which nevertheless bears a resemblance to him, and is the last creature that serves to display the admirable progression of the works of God. . . . But mankind have their graduations as well as other productions of our globe. *There is a prodigious number of continued links between the most perfect man and the ape.*" (Italics mine.) I am not here asserting that Wesley was right. For our present purposes that is quite immaterial. But he was a supreme leader and the quotation shows that he saw too clearly to allow his scientific thinking to be trammelled by any man-made religious dogmas.

Again, in our own time, there has been no more spiritual religious leader than Henry Drummond, whose most inspiring work was in showing the contribution of science to religion, and I think I might name practically all of the outstanding religious leaders now living and say that there is not one in ten of them who would not take his place beside Jesus and Augustine and Drummond and Beecher and Lyman Abbott and Fosdick and Soares and King and Brown and Burton and Mathews and a host of other men of broad vision and deep experience who have seen science and religion as twin sisters which are effectively cooperating in leading the world on to better things.

My argument thus far has been merely this, that there can be no conflict between science and religion if the greatest minds in the two fields, the minds to which we look for our definitions of what both science and religion are, have not only not seen such a conflict but have clearly seen and clearly stated that there is none.

SEPARATE TASKS OF SCIENCE AND RELIGION

But now let us go to my second obvious fact and show why in the nature of things there can be no conflict. This appears at once as soon as one attempts to define for himself what is the place of science and what the place of

religion in human life. The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind.

The definition of science, I think all will agree with. The definition of religion is in essence that embodied in the teachings of Jesus, who, unlike many of his followers of narrower vision, did not concern himself at all with creeds, but centered his whole teaching about a life of service and the spread of the spirit of love. It is of course true that the scientific and the religious sides of life often come into contact and mutually support each other. Science without religion obviously may become a curse, rather than a blessing to mankind, but science dominated by the spirit of religion is the key to progress and the hope of the future. On the other hand, history has shown that religion without science breeds dogmatism, bigotry, persecution, religious wars and all the other disasters which in the past have been heaped upon mankind in the name of religion, disasters which have been so fatal to organized religion itself that at certain times and in certain countries the finest characters and the most essentially religious men have been found outside the church. In some countries that is the situation today, and whenever this is true it is because the essence of religion has been lost sight of, buried under theologies and other external trappings which correspond exactly to the "mint, the anise, and the cummin" of Jesus' day. If anyone wishes to see what disaster these excrescences can bring upon the cause of real religion let him read the history of the church in Asia Minor for the first six centuries and see for himself what sects and schisms and senseless quarrels over the nature of the person of Jesus can do in the way of sucking the life-blood out of the spirit of his teachings and out of the effectiveness of the organization which was started for the sole purpose of spreading that spirit.

VITAL CHRISTIANITY UNTOUCHED

Yet in America, at least, it is not primarily those inside the church who thus misinterpret and misunderstand it, though we must sorrowfully admit that such a group does exist there. It is, however, for the most part the outsiders, the critics who have never seen the inside of church walls, and many of whom know so little about the church in America as to actually believe that Christianity is to be identified with medieval theology, when the fact is so obvious that he who runs may read, that all that is vital in Christianity has remained altogether untouched by the most complete revolutions in theology, such as have gone on, for example, during the past hundred years. Many of us were brought up under creeds and theologies which have now completely passed on, as such things will continue to do as the world progresses, and yet, as we look back, we see that the essential thing which the churches of our childhood were doing for us and for our neighbors then is precisely what they are doing now, namely, stimulating us to right conduct, as each of us sees it, inspiring us to do as we know we ought to do, developing our ideals and our aspirations. There is a very simple and a very scientific

way of finding out for yourself what is the heart and center of the Christian religion, the fundamental and vital thing which it stands for in human society, and that is to get far enough back so that details are lost sight of and then to observe what is the element which is common to all Christian churches in the United States. He who does that will see at once that it is the life and the teachings of Jesus which constitute all that is essential to Christianity, that the spread of his spirit of unselfishness, of his idealism, and of his belief in the brotherhood of man and the fatherhood of God is the great purpose of the Christian religion. In other words, that religion exists, as stated above, for the sake of developing the consciences, the ideals, and the aspirations of mankind.

My third obvious fact is that both science and religion have reached their present status through a process of development from the crudest beginnings. This will be universally recognized in the case of science, and in the case of religion the most superficial study of history shows that this is true. The religious ideals and practices of the American Indians and of all other primitive tribes, with their totem-poles and incantations, have obviously been of the most primitive type. The ideas of duty, responsibility, have always been involved in these religions, but the motives of right conduct, as primitive man conceived it, have been, from our present point of view, of the most unenlightened and even unworthy sort.

DEVELOPMENT IN OLD TESTAMENT

But is it not altogether obvious that religion cannot possibly rise higher than the stage of development of the people of whose ideals it is the expression? Nothing could show that process of development better than the Bible itself, for the early books of the Old Testament reveal the conception of God, characteristic indeed of the age, but not at all satisfying to us, for it was a God who was indeed benevolent and just toward his own chosen people, but vindictive and cruel and utterly regardless of the welfare of those outside this chosen group. This imperfect conception is developed and refined through the history of the Jews as portrayed in the Bible until it culminates in the all-embracing love and fatherhood preached by Jesus. He who would deny this development process going on in both science and religion and clearly revealed in all the records of the past which we have, must shut his eyes to the indisputable facts as they are presented in all history, including sacred history.

To me it has always been of the utmost interest and profit, especially when I was disposed to judge severely great religious leaders of the past, like Paul or Moses, to try to conceive myself living in their surroundings, with their lack of scientific knowledge, interpreting life from the limited point of view which they had, formulating rules of conduct relating, for example, to matters of hygiene, such as those dealt with in Deuteronomy, trying to interpret mysterious phenomena of nature like eclipses, the possession of evil spirits, etc., and when I do this my wonder always is that these men saw as clearly as they did, and succeeded as well as they did in separating the fundamental from the incidental. Difficult as it is to judge the great leaders

of the past by their standards rather than by ours, it is imperative that we do so if we are to form any just appreciation of them and of their contributions to the development of the race. Indeed, this is the essence of the whole problem. Once get this point of view and you will never think of asking whether Genesis is to be taken as a modern text-book of science. It was written long before there was any such thing as science. It is of the utmost importance from every point of view to realize that the Bible itself makes no claims whatever of scientific correctness or for that matter of verbal inspiration. It is rather the record of the religious experiences and development of a race.

ALL THINKING MEN BELIEVERS

My fourth obvious fact is that every one who reflects at all believes in one way or another in God. From my point of view, the word atheism is generally used most carelessly, unscientifically, and unintelligently, for it is to me unthinkable that a real atheist should exist at all. I may not, indeed, believe in the conception of deity possessed by the Congo negro who pounds the tom-tom to drive away the god whose presence and influence he fears; and it is certain also that no modern religious leader believes in the god who has the attributes which Moses, Joshua and the Judges ascribe to their Deity. But it seems to me as obvious as breathing that every man who is sufficiently in his senses to recognize his own inability to comprehend the problem of existence, to understand whence he himself came and whither he is going, must in the very admission of that ignorance and finiteness recognize the existence of a Something, a Power, a Being in whom and because of whom he himself "lives and moves and has his being." That Power, that Something, that Existence, we call God. Primitive man, of course, had anthropomorphic conceptions of that being. He was not able to think of a god who was very different from himself. His God became angered and had to be appeased, he was jealous and vindictive and moody; but man's conceptions have widened with the process of the suns, and as he has grown up he has slowly been putting away childish things.

AGREEMENT NOT NECESSARY

I am not much concerned as to whether I agree precisely with you in my conception or not, for "can men with thinking find out God?" Both your conception and mine must in the nature of the case be vague and indefinite. Least of all am I disposed to quarrel with the man who spiritualizes nature and says that God is to him the Soul of the universe, for spirit, personality, and all these abstract conceptions which go with it, like love, duty, and beauty, exist for you and for me just as much as do iron, wood and water. They are in every way as real for us as are the physical things which we handle. No man, therefore, can picture nature as devoid of these attributes which are a part of your experience and mine, and which you and I know are in nature. If you, then, in your conception identify God with nature, you must perforce attribute to him consciousness and personality, or better, superconsciousness and superpersonality. You cannot possibly syn-

thesize nature and leave out its most outstanding attributes. Nor can you get these potentialities out of nature, no matter how far back you go in time. In other words, materialism, as commonly understood, is an altogether absurd and an utterly irrational philosophy, and is indeed so regarded by most thoughtful men.

TWO GREAT INFLUENCES IN HISTORY

Without attempting, then, to go farther in defining what in the nature of the case is undefinable, let me reassert my conviction that although you may not believe in some particular conception of God which I may try to give expression to, and although it is unquestionably true that many of our conceptions are sometimes childishly anthropomorphic, every one who is sufficiently in possession of his faculties to recognize his own inability to comprehend the problem of existence bows his head in the presence of the Nature, if you will, the God, I prefer to say, who is behind it all and whose attributes are partially revealed to us in it all, so that it pains me as much as it did Kelvin "to hear crudely atheistic views expressed by men who have never known the deeper side of existence." Let me then henceforth use the word God to describe that which is behind the mystery of existence and that which gives meaning to it. I think you will not misunderstand me, then, when I say that I have never known a thinking man who did not believe in God.

My fifth obvious fact is that there have been just two great influences in the history of the world which have made goodness the outstanding characteristic in the conception of God. The first influence was Jesus of Nazareth; the second influence has been the growth of modern science, and particularly the growth of the theory of evolution. All religions, including Christianity, have impersonated the spirit of evil and the spirit of good, and in many instances the former has been given the controlling influence. All of us see much in life which tends to make us pessimists. The good does not always prevail. Righteousness does not always triumph. What is the meaning of existence? Is it worth while? Are we going anywhere? Jesus and modern science have both answered that question in the affirmative—Jesus took it as his mission in life to preach the need of the goodness of God. He came in an age which was profoundly ignorant of modern science. He used the terms, in dealing with disease and evil, which were appropriate to his day, the only terms which his audiences could have understood, but he saw a God who was caring for every sparrow and who was working out through love a world planned for the happiness and well being of all creatures.

GOD AND EVOLUTION

Similarly science in the formulation of the theory of evolution has the world developing through countless ages higher and higher qualities, moving on to better and better things. It pictures God, however you may conceive him, as essentially good, as providing a reason for existence and a motive for making the most of existence, in that we may be a part of the great plan of world progress. No more sublime conception of God has ever been presented

to the mind of man than that which is furnished by science when it represents him as revealing himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his god-like powers.

But let me go a step farther. Science in bringing to light the now generally admitted, though not as yet obvious and undisputed fact, that this is not a world in which things happen by caprice, but a world governed throughout by law, has presented the most powerful motive to man for goodness which has ever been urged upon him, more powerful even than any which Jesus found. That "whatsoever a man soweth that shall he also reap" is no longer merely a biblical text; it is a truth which has been burned into the consciousness of mankind by the last hundred years of the study of physics, chemistry and biology. Science, then, not only teaches that God is good, but it furnishes man with the most powerful of motives to fit in with the scheme of goodness which God has provided in nature. It teaches him not only that disease breeds disease, but also, by inference at least, that hate breeds hate, that dishonesty breeds dishonesty, that the wages of sin is death, and on the other hand that love begets love. It teaches him that the moral laws and the physical laws alike are all laws of nature, and that violation of either of them leads to misery.

MEN BELIEVE IN A "WORLD SCHEME"

In closing this brief statement of the faith of the scientist, let me present a situation and a question. In the spring of 1912 the great ship Titanic had collided with an iceberg and was doomed. She was about to sink. The lifeboats were insufficient. The cry went up, "The women first!" The men stepped back. The boats were loaded and the men sank with the ship. You call it an heroic act. Why did they do it? Perhaps you answer, because it was the law of the sea and the men preferred to die rather than to live after having broken that law. Then take a simpler case, for I want a more fundamental answer. Two men were clinging after the wreck to a floating piece of timber. It would not support them both. One of them voluntarily let go and sank. Heroisms of just this sort happened thousands of times during the war. Men threw away their lives for a cause. Such events happen every day in times of peace. Why do they happen? Because men and women prefer to die rather than to live in the consciousness of having played the coward, of having failed to play their part worthily in the great scheme of things. It is true that not all men are like that, but I am optimist enough to think that most men are. But now come back to the question, why are most men like that? Simply because most men believe that there is such a world scheme; that they are a part of it, that their deaths are going to contribute to its development, in short, because most men believe in God. This is the obvious inference from the fact that men are willing to die for a cause. They may not know whether there is personal immortality for them or not, but they do know with absolute certainty that they live on in memory and in influence; many of them, too, have faith to believe that

they live on in consciousness, but in either case they are a part of a plan of development which gives meaning to life. In other words, men who have the stuff in them which makes heroes all believe in God, in "a power in the world which makes for righteousness." Without that belief there is no motive for heroism or for self-sacrifices of any sort, nor any such thing as "the development of the consciences, the ideals, and the aspirations of mankind," which I said above, was the task of religion, for there is then no basis for ideals or aspirations. This is why Kelvin said that "belief in God is the foundation of all religion."

If there be a man who does not believe, either through the promptings of his religious faith or through the objective evidence which the evolutionary history of the world offers, in a progressive revelation of God to man, if there be a man who in neither of these two ways has come to feel that there is a meaning to and a purpose for existence, if there be such thorough-going pessimism in this world, then may I and mine be kept as far as possible from contact with it. If the beauty, the meaning and the purpose of this life as revealed by both science and religion are all a dream, then let me dream on forever.

The Minister's Library

By Lloyd C. Douglas

I AM not posted on the sentiment prevailing today among students in theological schools relative to ministers' libraries; but when I was in the seminary, about the time our justly celebrated Twentieth century came to pass, almost everybody seemed to think it imperative that the preacher should be able to make a large showing of books on his study shelves. In preparing to meet this forthcoming demand, many were the pitiful frugalities practiced by young theologues that they might enter upon their first pastorates accompanied by an awesome array of books. Our rivalry in the fascinating game of collecting them was intense; and because the test of the library was quantitative rather than qualitative, we haunted the second-hand shops, rejoicing in the frequent purchase of treasures inexpensive and obsolescent. I am sure none of our professors ever encouraged us to any such foolishness. It was a silly fad for which they were not responsible. But we took our quest very seriously, and pursued it with a zeal worthy of a more commendable enterprise.

A LOSS THAT HELPED

One of the heaviest losses I ever sustained was experienced during the holiday vacation of our middler year when the building which served as combination dormitory and recitation hall burned to the ground while we were at home for Christmas. Very few of us had been thrifty enough to carry fire insurance on our literary antiquities; so the loss was complete. It was also tragic in the extreme, considering at what painful cost we had achieved this property. It had not occurred to us that the building and its contents might be inflammable; though we should have known that nothing on these premises could be considered a good fire risk—so dry were the ancient tomes hoarded in our rooms, and also the classes which convened on the main floor. After the conflagration, much talk was had in our church periodicals concerning the disaster, and scores of loyal alumni of our ministry, learning of our bookless plight, organized a movement to replenish our devastated libraries from their own shelves. They meant it as a kindly benevolence; and I hereby register the hope that I may be forgiven the smile that is on my face as I type these words.

It seems probable that during the early ministry of these good men, they had been of the same kind as ourselves in regard to books, and had laid up for themselves treasures which, while subject to moth and rust, were reasonably safe from thieves who might presumably break through and steal. Having learned of our emergency, they came forward to sacrifice part of their store. We were duly grateful. I recall that I accepted my quota of these works with pleasure and a sober countenance. Most of the books were a bit too old to stir one's interest to the extent of perusing them, and not quite old enough to be of value to a museum, but they were books. With the indefatigable patience of the besieged spider, I set about the task of rebuilding a library which was to certify to my callers, when I had achieved a pastorate, that their young minister was a person of indubitable scholarship. The gentle art of book-collecting went forward again with feverish interest. Our efforts were redoubled because of our loss and delay. Had we ever stopped to consider the intrinsic merits of a volume before possessing it, that fact no longer weighed with us. The thing to do was to get books—no matter what they were about, who wrote them, or when, or how, or why. My own collection knew no bounds as to subject-matter. It ranged all the way from a fine-looking group of annual reports of the curator of the Smithsonian Institution to a rather badly battered set of Matthew Henry. It included a Gibbon's Rome, minus two volumes. There were a few books reputed to be scientific in character which had been written previous to the discoveries of the past half century. I had a book containing the addresses made at a convention of the Iowa Dairymen's association, and another presenting a survey of the Insurance companies doing business in Ohio. There were a lot of old Baedakers, and many text-books. The gifts I had received increased my wealth in such works as Thirty Thousand Thoughts for the Thronged Theologian, Hasty Help for the Harassed Homiletician, The Care and Cultivation of the Lachrymal Gland, Ready-to-serve Anecdotes, Saturday-night Salvation for Shiftless Sermonizers, New Whoops for Old Barrels, Soft Sayings of Sobbing Sentimentalists, Cut Gems, Polished Jewels, Death-bed Remarks of Atheists, and Plenteous Pep for Pulpit Pounders.

I may not be quoting these titles accurately, considerable time having elapsed since I have thought of them, but their theses might easily have been set forth under these themes.

For fully five years I lugged this junk about with me, taking less and less pride in its possession, until it dawned upon me, one day, that the enterprise of owning and housing a library of this character was a sign of feeble-mindedness. In this, I am sure my colleagues will all agree with me—but slightly in advance of rating me as an imbecile, you might make a sketchy inventory of your own book-cases to determine your right to indulge in any such hilarious and cataclysmic laughter as occurs, in brackets, on the pages of the Congressional Record. I claim that no man who possesses, in his "working library," a book which he has not opened since 1910, is entitled to do any spoofing.

OUTGROWING HOARDING PASSION

Not long after I had come to my momentous decision, a decrepit spring-wagon backed up to our door, one morning, and about eighty per cent of my library departed therein. So much time and bother had these things cost me, through the years, that I was almost reluctant to see them go; but, once they were out of my sight, I began to rejoice in my new freedom. The old hoarding passion was gone. I was not quite at liberty to give a book away, if I wished, seeing it was of no consequence how many or how few books I displayed in my study. No longer under compulsion to build a big library, I could buy exactly the books I wanted. If I could afford to purchase five dollars worth in the month of April, there was no reason why I should not spend the entire appropriation on a single volume, instead of distributing the budget in the interest of bulk. Henceforth and thereafter, I proposed to keep my cases free of all rubbish. I have adhered to that resolution with a fair degree of fidelity.

It is doubtful if any man may be of much assistance to a friend when it comes to the selection of books, for the reason that there is so wide a disparity of tastes and temperaments. One man's five-foot shelf of *sine qua non* may prove to be stale, flat, and unprofitable to his neighbor. There are, however, certain works without which a man in our profession is seriously inconvenienced. For the benefit of the younger set in the ministry, I am going to call the roll of the books which, it seems to me, should be found in every preacher's library. Doubtless I shall omit some very important ones, but I shall not include any that are unimportant.

A good place to begin is with the book of books. It will be no extravagance if the preacher possesses this work in all the commonly recognized versions. There should be one containing a reliable concordance, set in readable type. A cross-reference Bible is almost a necessity. The holy books of other religions than ours are interesting to men of our calling. The Koran, for example, has a right to shelf-room in our libraries. Whoever can get any aid and comfort from the Hebrew tongue, should equip himself with the apparatus necessary to such pursuit. I am willing to admit that I have taken the Old Testament scriptures in the language wherein I was born, up to the present writing, and have no gnawing desire for a more

intimate acquaintance with a form of speech in which page one is the last in the book, and the lines read from right to left, and the vowels either perch above or squat below the consonants contingently thereunto. I tried, honestly, to learn that language, but my mind didn't happen to be geared up to its speed.

LEARNING HEBREW

Doubtless some loyal layman who reads these words will consider me dull and lazy. It seems to him that every preacher should know something about Hebrew. My brother, if you think that, let me suggest that you try to digest an intellectual feast composed of such viands as the following—a specimen paragraph abstracted at random from an elementary Hebrew grammar: I say an elementary Hebrew grammar—not one of the big, fine, learned Hebrew grammars designed for grown-ups, but just a modest little primer for timid beginners. Brace yourself, now, and be steady; for what I am going to do to you may cause you an attack of vertigo. Listen! "The vowel following the guttural in Ayin Guttural verbs is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species." Do you believe that? Well, look out for your hat and eye-glasses, and I'll give you another blast from the same page. "When the second radical should receive Sh-va, it takes the Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated." How do you feel by now? If you're still able to stagger, you might try this on your victrola: "Daghesh-Forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the second vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbuts to Hholem." Why, certainly! It's plain as a pikestaff! Our dear old Professor Breckenridge used to insist that Hebrew is the language spoken in Heaven; but if, in the abode where I eventually arrive, the inhabitants are required to learn that tongue, I think I shall ask for a letter of transfer to some other locality.

TAKING UNDUE LIBERTIES

Library equipment for dealing with the Greek Testament is quite another matter. Don't forget, as you go along, that every Greek lexicon, compiled for this purpose, is heavily influenced by the particular brand of theology of which the editors were adherents. If there is a Greek lexicon free of dogmatic bias, I have not seen it. If you have studied enough Greek to permit your pursuing it without too much drudgery, do not commit the blunder of dropping it. There is no better mental recreation. It may be superfluous to add that the preacher should avoid giving too much pulpit notice to his research in this department. It may impress two or three of the brethren when you announce that you have arrived at a better translation for St. John 3:16 than the Seventy offered; but the majority of the congregation will decide that you are taking undue liberties.

There should be at least one Bible dictionary or encyclo-

pædia in your library: two, if you can afford them. This will give you both angles of the story—explained by the liberal and the conservative. Hastings is excellent, and if you may have only one encyclopædia, perhaps this had better be it. If you can afford another, the *Encyclopædia Biblica* is the logical purchase. This work is inclined to be pedantic. If you ever find yourself growing foolishly enthusiastic over any subject involved in Holy Writ, look it up in the *Encyclopædia Biblica*, and if that doesn't cool you off, you should take about twenty drops of nitre and go to bed.

Every library possessed by a man engaged in literary composition should include the standard apparatus of the craft: to wit, one good desk dictionary, a more pretentious dictionary to fall back upon when the little one has reached the end of its tether, a *Manual of Style* (The Chicago University Press issues the best one), a book of synonyms, (preferably the *Thesaurus* by Roget and Mawson) and a volume of standard quotations, from which one may quickly verify the verbal accuracy of a stock phrase without going to the bother of seeking the original source. To these may be added many other aids of the sort. Lippincott's have a group of useful books by Walsh, designed for literary workers, dealing with "Popular customs," "Literary curiosities," "Curious information," etc. One should own an encyclopædia, and use it diligently. When you haven't anything better to do, and are scouting for a new line of thought, leaf through a volume of your encyclopædia—not searching for anything in particular, but on a general tour of discovery. Sears, Roebuck and Company have a flivver edition of the *Britannica* which is quite as good as the six-cylinder edition, and costs very little.

DEVOTIONAL LITERATURE

The preacher should own the best of the devotional literature. Many splendid little volumes of prayers may be had now, in attractive styles and at small expense. You cannot afford to be without Gerhardt's *Sacred Meditations*, *The Daily Altar*, *Prayers Ancient and Modern*, *Prayers of the Social Awakening* (Rauschenbusch), *Prayers of Gunsaulus*, *Beecher's Pulpit Prayers*, etc. Too little attention is being paid to this matter by most preachers. Many ministers are at their weakest when attempting to lead their congregations into a devotional state of mind. The pulpit prayer that is composed on the spot, *ex tempore*, is frequently a very wearisome and uninspiring performance. The natural inclination of the unprepared preacher, in offering a public prayer, is to assume an hortatory style. He may think he is praying; but he is simply preaching with his eyes shut. The other night I heard a minister raise this petition, in the course of an "invocation": "We call to mind, O Lord, the occasion when Thy servant David thirsted for water from the well at Bethlehem"—whereupon he made deft connections with an uncommonly interesting sermon he had on that subject, and preached it. His homily was very helpful, albeit a bit extended; but it was not a prayer. We need to saturate ourselves with the best of the devotional literature of the ages.

Your library should contain some poetry. It goes with-

out saying that a full complement of Shakespeare must be within easy reach. One can hardly afford to be without the works of Tennyson, Browning, Longfellow, Emerson, Lowell, Whittier, Coleridge, and Wordsworth. A new work is just out in which is compiled a wealth of quotable religious verse. The Stevenson "*Home Book of Verse*" is excellent. Pulpit quotation of poetry, if pertinent and effectively rendered, is a delight; but it may easily be over-worked. If you will recite poetry, give them the best there is. Plenty of it may be had. Don't recite some doggerel that you happened to see in the *Saturday Evening Screech*, even if it does seem to involve a moral. If you will go to the trouble of investigating, you may find that the same truth has been immortalized in famous lines done by a master. There is a lot of silly slush and sentimental twaddle, these days; and the preacher owes it to his congregation to improve the public taste in verse.

BOOKS ON SCIENCE

Now that so many preachers are turned scientists, and discussion is rife on the floors of religious assemblies concerning the alleged conflict between science and religion, the minister is expected to have some convictions anent this disputed matter. He may be tempted to read only such books as will confirm the conclusions which he has already arrived at, perhaps by way of mere rationalization. Thompson's *Outline of Science* is worth careful study. The Yale Press has recently come out with a couple of volumes of lectures, by noted authorities, on the subject of evolution. These men are not interested in the theme as it affects or is affected by religion, but treat it in the dispassionate mood of the truth-seeker. If you wish to inform yourself concerning this matter, it is much better to get the facts from people who are not out to demonstrate any theological hypothesis—either liberal or conservative. If you attack Darwinism in your pulpit, do yourself the service of coming before your congregation with accurate, first-hand knowledge derived by yourself from Darwin's works. I have heard men denounce Darwin who, when queried as to the extent of their familiarity with his writings, not only admitted but boasted that they hadn't read any of his books, they were proud to say, and didn't intend to do so—no, sir!—not if they knew themselves! This is a very unfortunate state of mind for any man who poses as a moral leader.

CREATIVE CHEMISTRY

Chemistry is brimful of striking illustrations for pulpit use. If one has quite forgotten one's chemistry, there are some delightful books to be had, which handle this subject in non-technical terms. Slosson's "*Creative Chemistry*" is a sample of the new product, and probably the best of the lot. Medicine and surgery provide apt illustrations. Borrow some books from your doctor. It will please him to see your interest in his field of work. You should own a book on navigation, so that when you are disposed to employ nautical phrases, it may be done with credit. Nature studies are indispensable to our libraries. "*The Life of the Bee*" and "*Intelligence of the Flowers*" by Maeterlinck, are very fruitful books. Fabre's "*Wasps*" is

good. Scores of volumes of this sort are accessible to us, and are always suggestive of timely illustrations.

H. G. WELLS AND BETTER

History may now be had in a predigested form. Wells has produced a multum in parvo that has been boiled down, recently, into one volume. Braisted has done the same thing in a book twice as good and half as bulky. The public has become greatly interested in the carryings-on of ancient civilizations. Fine old Tut could have been dug up, ten years ago, without exciting a flutter of interest on the part of anybody but the archeologist. But because our present social order is perplexed and bewildered, it naturally turns to history for guidance. The people want it, and should have it. If you give it to them, be sure you get your information from some authentic source. Don't rely upon any interpretation of a dramatic historical episode that you found in "The Golden Treasury" or heard somewhere in a tent. There might be somebody in the audience who has studied history.

Beware of "sets." It may be supposed that a five-foot shelf of literature is a great boon to the man who has not had intellectual privileges, and really does not know what books are worth reading. The preacher should have some ideas of his own, regarding his choice of books. All these twenty-volume outfits are heavily padded with stuff that has long since ceased to be of any use. They are expensive; and their ownership is an extravagance, for the reason indicated. You will be visited by every book-agent who strikes your town. He will come to you first. His opening remarks will be pleasing. He has come merely to secure your endorsement, seeing that you are the most popular and learned minister of the community. If it is entirely convenient, he could make use of about twenty-five choice names and addresses of your parishioners. In consideration thereof—if you, yourself, should like to have this monumental work, he can make it to you (he whispers this softly) for Five Dollars down, and Two Dollars per month for the remainder of your natural life.

HOW NOT TO BUY BOOKS

One should have a fixed formula ready to hand this man. He should be told that we have a definite program of book-buying, which does not comprehend the purchase of anything brought to us by agents. Tell him, before he has had a chance to extract his bulky prospectus from under his waistcoat, where it has given him the appearance of huge girth, that you have fully two dozen books you are anxious to buy so soon as your budget catches up. If he is unconvinced, tell him you are abundantly able to select your own reading matter without assistance from agents. Don't sick him on to your members. They will not feel very much obliged, and you are under no responsibility to provide the agent with prospects.

Every day, somebody produces a little book of essays. Once in awhile, a good one comes along. Whenever Halford Luccock, Alexander Black, Gaius Glenn Atkins, J. Edgar Park, Robert Lynd, or E. V. Lucas come out with a little book of essays, don't miss it. And there are plenty

more, probably just as good. They are crammed with sermonic suggestions. Read Bernard Shaw's essays and plays. Disagree with him, if you wish; and despise him, if you will—but read him. If there is any contemporaneous fiction that is worth the bother, they do not show it to me at the book-shops. A few novels are in the limelight for a month or two, but they fail to sustain themselves. They are mostly overrated by their advertisers. For a dollar a year, you can have the New York Times book review, weekly, which presents a fairly accurate resumé of everything the people are reading. Most of our present-day novels are erratic, erotic, hastily written, and horribly rotten. Only a few novels survive the time that produced them. You can pick these up, at small cost, in such editions as The Everyman Library. If you wish to treat yourself to a good time, read Samuel Butler's "The Way of All Flesh," and then compare it with "This Freedom," which attempts the same thesis—just to observe the difference between the work of a skilled literary artist and the awkward motions of the novice.

GIVING BOOKS AWAY

One could wish there were more time and room for some talk about the processes of reading. If you and I are to keep ourselves alive and informed, we must read widely. It is not necessary that we read all books with equal concentration. Most of the books that I read are finished at a single session. I let my eye rove over the pages, and if anything happens to hang on, as I go by, all very well. I turn the leaves, and keep a weather eye out for something that may prove of interest. If I find something on page 46 that excites my attention, I scratch a few cabalistic signs in one of the back fly-leaves to indicate the place where I found the nugget. Whenever I want it, I know where I parked it. Fully a third of the books I buy are quickly given away to other people; or I lend them, which often comes to the same thing. What sense is there in giving house-room to a book after one has squeezed all the juice out of it? As reasonably hoarded your old shoes in expensive glass cases.

There should be a good reading-lamp at the head of your bed; and, every night, you should have a book at hand with which to bring the day to a delightful close. Travel books are my own choice for such reading. Frank's "A Vagabond Trip Around the World," Howells' "London Films," Paine's "The Lure of the Mediterranean" and "The Car That Went Abroad"—I have read them all more than once, and shall read them and their like again. Any good oculist will tell you that it is a vicious habit reading in bed. And that may be so. But, if and when you read in bed, travel books are the thing.

Francis Thompson

ALAS, that he, who sang of God and heaven,
Should bide with demons in an earthly hell!
In shadowed realms he built, for all the ages,
A house of light, where Faith and Love might dwell.

THOMAS CURTIS CLARK.

Greying At the Temples

By John Moore

ONE of the cruelties of the confident immature is the readiness of young people to doom to outer darkness those who have reached middle life. Mr. A. C. Benson in one of his books describes the shock that came to him as a schoolmaster not yet forty, when he overheard a young Etonian call him "the old man"! It is not a pleasant sensation to receive the lucid awareness that you are ruled out by the younger class as past meridian. When the hair feathers out and turns grey at the temples it gives one the surprise one feels in September in noticing that the days are growing visibly shorter. There may be special charms in October, but those tarrying twilights of August and early September are missed. There are, of course, some folk who fight off the tell-tale marks of the nibbling tooth of time down to the last solitary hair and the ultimate naggard tooth. It reminds one of creepers, wild flowers, grasses, trailing over the mossy stones of an ancient well. Such geniuses have been known to write opposite "Age last birthday" in the census papers the words "marriageable age"! But greying at the temples awakens reflections.

After the first start there is a rallying of powers like a bird preparing to fly, and we say "it is all a question of life's vital forces." That a man is as old as he feels is authentic human experience. Nevertheless, one becomes acutely conscious that this vitality must be imposed upon one's surroundings and impressed upon one's employer and friends, or else there is a merciless relegation to the category of the old men. And never in the history of this planet was this so unrelentingly carried out as now. I suppose youth in passing its judgments on grey hairs is making a natural reaction against its chance of managing the world, finding it monopolized by older fogies; it feels the inertia of the middle-aged mind; the massed force of middle-aged partisanship; swept with enthusiasm as with a fan of flame, it aches to throw off the incubus of wilted energy. But when it sees the dramatic spectacle of flushed and flowing forces expressing themselves in human action it must accept the evidence of its senses. To grey at the temples is no actual evidence of fading and failing vitality.

MIDDLE YEARS THE BEST

But it is also a question of life's inner postures and powers. When all is said and done, are not the active middle years the best in the whole of life? The sweet and fierce passion's essence is now distilled down to the last drop; memory is now like a clear deep pool full of reflections, and imagination glows like a Florentine gallery. The visions of the years have now worked their way to brow and cheek and sit lightly there as birds upon a blossom spray, and presences glide sylph-like through the leisurely silences and speak without the aid of planchette. The evening shadows which fling themselves athwart the light of common day possess a delicate grace for the eye,

and sometimes draw a tender tear to stain the face. Life has enjoyed its spring, toiled through its summer, now it half reaps and half dreams through its autumn—winter yet withholds its wailings over the dying embers of the fires of life.

Vividness of spiritual vision is a middle-age attribute, as also a clear reach into life and its realities. The fires of life have cooled to give room and atmosphere for the spirit to expand. This intuitiveness conduces to liberality of view, to tolerance. In youth, liberalism is worn like the fashions in clothes; beyond forty it begins to become one's own, like the skin. A root of good is desecrated at the center of wrong opinions; charity waits for further light on urgent matters; harsh outlines are placed within the inner circle of thought; wise judgment is used vicariously; the work of consolidating life's gained ideas begins in filling in the broken edges ripped in early days. Life after forty experiences a continuing withdrawal comparable to the detachment of a research laboratory, where investigation and reconstruction and consolidation work side by side; a purging process begins that gives purity for vision. A spiritual activity unnoticed before moves in the womb of life, and grows to be independent of external influences and powers.

GREY HAIRS NOT ENEMIES

The grey hairs on the temples are not enemies to rout with fiery liquids or electric treatments; they may be, or should be, the outward and visible sign of an inward mental experience; a sign that sober colors are now caught in life's shuttle which will be threaded in to tone the vivid scarlets, yellows, browns.

Young hearts, you are materialists, not actually and actively deriding the things of the spirit, but much too busy with the world to have either desire or leisure to be curious as to the world beyond the horizon's rim. You wish to put age in a dark closet and keep the key. You grasp at life with both hands and mistake shadow for substance. When your eyes are purged by the spell of life's more mellow dreams, you will not make the popular mistake of your kind. You will have passed into the circle of those whose life is as various as the music of a master's violin.

Contributors to This Issue

ROBERT A. MILLIKAN, distinguished physicist, until recently professor of physics in the University of Chicago, and now director of Norman Bridge Laboratory of Physics, California Institute of Technology; widely known author of scientific works; bearing the unique distinction of being the first to succeed in isolating an electron.

LLOYD C. DOUGLAS, minister First Congregational church, Akron, O.; author "Wanted—A Congregation," etc.; a frequent contributor to *The Christian Century*.

JOHN MOORE, minister and author, Amesbury, Mass.

British Table Talk

London, May 28, 1923.

A COLUMN in the Times for Monday, May 28th, is given to a letter from the Bishop of Chelmsford, one of the leaders of the Evangelicals within the Church of England. He says that there is in that church a situation without parallel for its gravity since the days of the reformation. There are the Evangelical and the Anglo-Catholic wings, but between them there is in the center a large number of clergy and others who desire a church generous and comprehensive, loyal to the fundamental principles of the reformation, and yet eager to find common ground for spiritual work with the Anglo-Catholics. Dr. Watts-Ditchfield, the Bishop of Chelmsford, is eager for a settlement in which legitimate claims for freedom and elasticity shall be met, and then that lawlessness shall be put down. To make such a settlement possible he makes a valuable suggestion.

* * *

The Bishop's Practical Suggestion

"I propose that, say, fifty clergy (the number is immaterial at this stage) should be selected, thoroughly representative of the spiritual elements in all parties. When selected, I suggest that such a body should be asked to consider the questions relating to the canon, reservation, and ecclesiastical courts. I should hope that such a body of men would not look upon themselves as a mere committee to meet at irregular times with a varying attendance, but, notwithstanding their position, all other work should be left and that they should retire into retreat and, away from the cares and responsibilities of their different offices, get into living touch with God the Holy Spirit and in his presence and in that of our divine Lord and Saviour, seek for a solution of those difficulties which are destroying the work of God both inside and outside the church. If God vouchsafes to reveal to them his way to heal our divisions, let them come forth and tell it to his church to be dealt with in convocation and in the national assembly.

"May I earnestly appeal for the consideration of some such effort? We are heading fast for disruption or for a prolonged controversy which will not only paralyze our useful service, but will engender a worse and worse spirit in our midst. Such a disaster must be averted at all costs. I am encouraged to write this letter, for I believe that I am the spokesman of tens of thousands of Christian folk found in every section of the church who say: 'We be brethren, let us meet at the feet of him whom we all equally call our Lord and our God, and let him tell us what he would have us do.' I suggest that this or some similar method should be adopted before discussing further the canon in our constitutional assemblies. A fresh baptism of the Holy Spirit can alone heal our divisions and make us one."

* * *

The New Premier

When I wrote last, the news of Mr. Bonar Law's retirement was not published. Since then there have been many happenings in the political world. To the sorrow of all of us Mr. Bonar Law has laid down his office owing to very serious illness, and Mr. Stanley Baldwin has taken his place. A few months ago few outside the house and his own constituency knew much of Mr. Baldwin. But he has moved rapidly, and now it can be said that men of all parties feel confidence in his ability and character. Bitterness of feeling is not absent from our political life; but as often as not it is found in the attitude of the members of a party to one another; it is certainly not expected of a statesman to be at enmity with the members of the opposite party simply because they do not agree with him. And if the liberals and labor members are prepared to fight the new prime minister they will not cease to regard him as an honorable foe in the field of politics and as a friend outside that field. The rise of Mr. Baldwin has

caused to be told once more the story of the four daughters of a Wesleyan Methodist minister, the Rev. G. B. Macdonald, one of whom became the mother of the new prime minister. Another married Mr. Lockwood Kipling and became the mother of Mr. Rudyard Kipling. A third married Sir Edward Poynter, the late president of the Royal Academy, and the fourth married that great artist, Sir Edward Burne-Jones. Their brother, the Rev. F. W. Macdonald, won in his time the honor of being president of the Wesleyan Methodist conference. Mr. Baldwin, therefore, has had some distinguished uncles and cousins.

* * *

The New Government

It has been a week (behind the scenes) of many interviews and some intrigues. The conservative die-hards have kept Mr. Austen Chamberlain out of the government, and they will not have Lord Birkenhead at any price. On the other hand, the prime minister has secured Mr. McKenna for chancellor of the exchequer and Lord Robert Cecil enters the cabinet. To an onlooker it seems strange that the men who will not have Mr. Chamberlain are ready to take Mr. McKenna, who is still a free trader and whose name will always be associated with Welsh disestablishment. However, he came out of his bank to support Mr. Bonar Law last autumn, and since there would appear to be a conviction among the conservatives that their chief battle of the future will be with socialism, they do well to take so formidable a financial authority as Mr. McKenna to guard the exchequer. We hope, many of us, that Lord Robert Cecil will see to it that in place of a contemptuous and slightly skeptical patronage of the league of nations there will be in the government a strong support of it; for no other end is it to be supposed that Lord Robert has entered the government. If, therefore, the changes mean no tariff reform and a support of the league, we have good cause to be grateful. But we shall see.

* * *

Canon Barnes Defines Modernism

"One often hears the inquiry, 'On what do modernists base their faith?' The answer is simple. Its basis is the Bible, interpreted in the light of modern knowledge. In our sacred books we find among the Jews the growth of unrivalled spiritual perception, culminating in the life and message of Jesus the Christ. When put in the setting made by modern knowledge, the thought and person of Jesus continue to make a supreme appeal to head and heart, to the reason and conscience of humanity. The faith centered on him and his teaching is the religious interpretation of man and the universe which best satisfies alike the thinker and the saint. The only religious authority which is ultimately cogent for us is the witness of the Spirit to Christ, a witness which is primarily within ourselves, though its operation in the Christian society as a whole must be used as a safeguard against personal errors. The church will preserve all that is essential in the Christian revelation so long as its ultimate authority is the response of the spirit of man to the divine spirit of truth and righteousness.

"The attitude of modernists with regard to the creeds is a natural corollary to their use of the Bible. Sanday pleaded that the creeds 'are summaries of scripture which derive their authority in the last resort from scripture.' If the mind which receives them 'is to retain its independence and the value of intelligent acceptance, it must contribute some power of apprehension of its own.' Thus room must be left for corrected interpretation: the creeds must be taken 'in a broad general sense.' 'Creeds composed fifteen, sixteen, seventeen centuries ago cannot possibly express with literal exactitude the mind of today.' Sanday was justified in urging that such a way of using these standards of faith made them better suited to religious life and religious de-

votion. But it should be added that a man has no right to recite the creeds unless he can whole-heartedly accept the spiritual truths which the various clauses were intended to affirm. English modernists assert that they can thus subscribe to the creeds; and they add that every educated man now finds it necessary to give a symbolic interpretation to certain clauses which seem originally to have been regarded as plain statements of fact."—From *The Challenge*.

* * *

And So Forth

The Rev. William Paton has been appointed secretary of the newly-constituted national Christian Council of India, Burma and Ceylon. Mr. Paton was well known in the student Christian movement here before he went out to India; he is the author of the life of Alexander Duff recently issued, and of a handbook very widely used in adult schools and study circles, "Jesus Christ and the World's Religions." . . . The visit of Dr. Rufus Jones to the Friends annual meetings has been most welcome; the hearts of the Friends, in the scriptural phrase, have been much refreshed by his words. . . . The world's and student Christian federation reports a membership of more than 250,000, of whom 184,000 are men and 76,000 women. Since the beginning of the movement 12,488 members have actually entered the mission field. . . . There has been a united missionary campaign in the ancient city of Colchester; all classes of the community had provision made for them; the doctors, for example, had a meeting addressed by Dr. Cochran; there were many such sectional meetings as well as a great mass meeting. Colchester leads the way; others will follow. . . . The annual meeting of the federation of women's institutes has been held in London; there are now 2,800 institutes; chiefly in rural England they are social educational societies in which women of all classes meet and share each other's gifts; they are managed entirely by women; they are doing a great work in the villages to break down barriers; they keep clear of religion and politics.

* * *

An Apostolic Story

Dr. Donald Fraser told the English Presbyterians at their annual assembly a moving story of a native pastor in Africa, who during the late war had to be sent hundreds of miles away from his wife and family. After the war was over, certain sons of Belial set themselves to trap this Christian man, and he fell. "Later," said Dr. Fraser, "I sought him and we met. As I looked into his eyes I saw tragedy. In the woods, when we were alone, he tried to tell me what had happened, but he could not, for weeping. Our presbytery was summoned to deal with the case. He stood and said simply: 'Brethren, I have sinned: I am no longer worthy to be a minister of Jesus Christ, and I resign my ministry.' All the members of the presbytery were in tears. I could not help it, but I stood up and said: 'Beloved brother, in the name of the Lord Jesus Christ and his church, I say unto thee, thy sins be forgiven thee, go in peace.' I took him home and he told the people of his fall and how he looked in the agony of his repentance at only one thing, and that was the cross of Jesus. As he looked at the cross he knew that he was forgiven." Dr. Fraser is without doubt a great advocate of missions. But somehow like all great advocates of this cause he is a pleader for apostolic religion. It may be the function of the missionary enterprise to keep the church in touch with its first wonderful days.

* * *

Athanasius Contra Mundum

This column has been rather serious. To lighten it may I add this story from Mr. Silas Hocking's *Reminiscences*: " 'Perhaps some of you don't agree with me,' said a local preacher in a challenging tone, 'and I admit if you don't you are not alone. I've consulted Adam Clarke and he's agin me; I've looked up Benson's commentary, and he's agin me. I turned to Barnes' Notes this morning, and he's agin me. But what of that? I'm agin them.' "

EDWARD SHILLITO.

THE SUNDAY SCHOOL

The Voice in the Wilderness*

A SIMPLE, sincere, primitive prophet, a voice ringing in the wilderness—that was John. What a voice it was, backed by a white-hot personality. One fact should burn itself into our consciousness as we study this man sent from God whose name was John: the colossal power of consecrated righteousness. John had no embarrassing alliances with the things of the world. He had stripped himself of all entangling, confusing, weakening relationships. There he stood, single-hearted, strong, fearless, committed, clean, thundering forth his message of repentance. What a power would come to men today if they would free themselves in this manner. Of course it is difficult for a British clergyman to condemn whiskey if he has stock in a distillery. It is likewise difficult for the teacher of a men's class to come out strong for prohibition if he has a "private stock." The preacher who has sold himself to rich members of his parish cannot be expected to preach the truth with resonant voice. How sick we become of these lace-makers, these composers of pretty sentences, these peddlers of rhetoric! Dr. Merrill has written a fine book on "The Freedom of the Preacher" that all should read. Power awaits many a man when he has burned his bridges, broken his ties and won his freedom. John stands out there a brave, free soul. He is not the victim of traditions. He is not the property of any church. He was not spoiled by an effeminate education. He does not receive five hundred dollars a night for ranting against progress. He possesses no second-hand theology. He is not afraid that he will lose his job as a secretary, therefore he can say what he thinks. His salary is not large enough to tempt him to sell his soul. His heart burns, like a furnace, because of the sin which he sees all about him. He is unfettered. I remember once seeing an amusing thing in Jackson park, Chicago. A foreigner had come down to take a boat ride. Not knowing how to buy a ticket, he jumped into a row-boat, took up the oars and started frantically and with great splashing to row; but he made little progress—because the boat was still tied to the shore with a strong rope. It is a parable of many a religionist. The most pitiable sight today is a man wearing a dog-collar and led about by his owner. The owner may be a denomination; it may be a publishing house; it may be a party; it may be a college; it may be a rich parishioner; it may be a fear. John was free.

This humble, consecrated man did not ask for the most prominent corner and the most noted pulpit. He made his own pulpit. His sermons were strong enough to attract the crowds to the river-side. John Wesley could preach in a field because he had something to say. Gandhi finds crowds wherever he stops. In the heart of a forest, paths would lead to John the Baptist. An Iowa preacher was called to London because he had a message for this age. A rail-splitter became president, because he had convictions.

The preaching of John was social. Various classes of men came and asked him what to do to be saved. To each group he gave a blunt, hard-headed reply. He demanded righteousness, social righteousness in every case. "Bring forth fruits worthy of repentance," "Do not trust in your blue blood," he cried. "What shall we do?" asked the multitudes. "Share your clothes and your food with the poor," he answered. "What shall we do?" asked the publicans. "Stop taking more than is right," was his effective and uncompromising answer. "What shall we do?" asked the soldiers. "Quit lying, quit using violence upon citizens, do your duty and be content with your wages." He gave social answers. Would you not like to see capitalists, politicians, theatrical magnates, preachers and labor-leaders going up to re-incarnated John today and getting their answers right off the bat? I can tell you it would be worth

*July 1, "John the Baptist." Luke 3:3-8; 7:24-28.

going out into the wilderness for to see! A reed shaken by the zephyrs of current opinion? No, a volcano, shooting out lava—that was John. A Prince Albert and a white bow tie, a professional smile, and an oily hand, a cast-iron creed, and a job-hunting attitude, a cringing soul and an affected terminology—was that a picture of John?—not on your life!!

With all his strength he was humble. He asked nothing for himself. Clothed in a skin, fed on honey and locusts, passing no tambourine for a collection, he was a giver and not a getter. We are not surprised, then, to find that he was a moon, willing to fade when the sun arose. "He must increase, but I must decrease," he said. He hid behind the cross. The herald was forgotten when the King arrived.

Thus we come to the final scene. He is caged in a dungeon in the frowning castle of Machaerus. The voice is silenced at last. He seems disappointed that Jesus is so gentle; can he have been mistaken? He sends his disciples with the question, but is convinced when they return with the account of his deeds and words. His flaming message of social justice brought him to an untimely death. Herod Antipas had taken Herodias, his brother's wife. A softer man than John might not have felt impelled to condemn this wickedness; but John, with divine tactlessness, blurted out his righteous indignation. A drunken banquet, an oriental dance, a swaggering promise, the swish of a gleaming sword, a prophet's reward.

JOHN R. EWERS.

CORRESPONDENCE

Why Some Men "Side-step" the Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: I am merely a layman, not a professional man of any kind. Nevertheless, I have been a steady devourer of your columns for more than a year, ever since the little minister in a country parish where I was sojourning temporarily began reading your paper to me—at me at first.

Sometimes I have wished for a pulpit to face a congregation made up entirely of preachers. I wonder whether I will be afforded such a privilege if I write you in re the editorial in your issue of April 26—the article entitled "Is the Ministry Robbing the Cradle?"

I am one of the disappointed men who had no opportunity to go to college. My father, an honored Presbyterian elder, long since deceased, used to regret more than I that no opportunity came for me to prepare for the ministry. At the age when most boys obtain a liberal education I was busy eking out a living for my health-broken parents and their large family, being next to the oldest son of eleven children.

My observation and experience is that there are three chief reasons why more adult boys—or, if you prefer, young mature men—do not choose the ministry, and I will set them down as they occur to me.

First: At the usual age for such preparation young men are confronted with the requirement of choosing a denomination to whose dogma they can conscientiously and consistently subscribe. And that is no easy matter for them. Having made a choice they find barriers hedging them in on several sides preventing their development and expression along the lines that they believe honest. Maybe they are required to believe in Hell—capital H—when they inwardly feel conscience-stricken to hold such a belief. At that age in my life I was once assisting at a ministerial ordination and a good reverend brother—with a white bow tie and solemnly sanctimonious countenance—asked me a question about Inspiration—capital I. To his horror and my glee I hesitated not a bit to unfold a rather liberal statement of my views and concluded by saying that possibly my remarks were not altogether uninspired. Well, I was 18 then—in 1893—and I don't find much of a change today. But today, perhaps I would let him have his own views and not bother him with mine.

Secondly: Candidates for the ministry soon find that the calibre of their proposed or possible trade or professional associates are scarcely on a basis to compete with other callings. I speak from observation and knowledge. I have been a Presbyterian elder nearly twenty years, and I have attended Presbyterian meetings and ministerial conferences. I have been a salesman twenty-four years and I have attended salesmen's conventions, national trade conventions, etc., and I have been president of representative trade bodies. I say to you in all calmness, fairness and saneness that I have never attended a presbytery meeting or ministerial conference where more than fifteen per cent of those

present appealed to me as men of even average selling ability. If the ministry is going to succeed the minister must first and last be a salesman, a first class salesman. Most of those I have seen are merely "order-takers."

Third: Churchmen, churchgoers, alleged and so-called Christians do not support their profession. At best they support it weakly and feebly. I do not refer to finances. Where real spiritual support is had the financial support always follows and takes care of itself. Luke-warm, faint-hearted support never helped any cause. Our local church has a membership of 600 or so. Its Tuesday evening prayer service boasts of an attendance of thirty in fair weather. A minister stands for this condition. A salesmanager would not. He would adopt either a different policy or a new system, but he would get results!

The above three points explain, in my judgment, the principal reasons why more mature young men, well balanced and of heavy, clean-cut timber side-step the ministry as an unsatisfactory calling.

Newark, N. J.

BRADLEY GARRETSON.

Why Stop With Darwin?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have written to Dr. E. E. Snoddy of Transylvania college to thank him for his article on "Creative Religion," which appeared in your issue of June 7. And I thank you also for it. There is urgent need of such fearless and constructive thought just now, and you are doing a great service in giving publicity to it. In view of such a presentation as Dr. Snoddy makes, the name of Darwin becomes the simplest kind of a bug-bear. The fears of our ultra-conservatives should be allayed. The cure of the Darwinian evolution is more evolution, and newer; an evolution that is consistent with theism, and which can have therefore no quarrel with Christian faith.

One can sympathize with the devout Christian who falls out with Darwin and Darwinism. But why does the devout Christian stop where Darwin stopped? Science did not stop there. Our schools and our professors have not stopped there. If only devotion could keep pace with science, much trouble would be ended. If only the church could understand that the laboratory also speaks the messages of God, and that there is no spot on earth more honest, more clear-seeing and more sacred than the laboratory, much would be gained, and synods would be more peaceable.

Quite recently I hit on the following in Benjamin Kidd's book, "The Science of Power." Mr. Kidd is speaking of Galton's theory of eugenics as based on the Darwinian teaching in its early crudeness. In view of the use that Galton made of Darwin, he says:

"The knowledge first came to me that Darwin was the sum and flower of the peculiar science of the west, a compound of astonishing learning and incomparable ignorance. That the characteristic knowledge of the west which had been reduced to science

was but the organized form of the doctrine of the supremacy of material force. That the characteristic science of force could never become the science of civilization; but that as embodied in the west, alike in the military stage and in the economic struggle, it was moving through world-shaking catastrophe to irretrievable bankruptcy in history."

Dr. Snoddy's paper has the decisive value among other values also of showing us that the evolution of today is not the Darwinian evolution.

Liscomb, Ia.

WILLIAM J. LHAMON.

But Where Are the Nine?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing this letter in order to confirm you in the belief that you are a good prophet. In the Century of May 10 you recommended "Religious Perplexities," by L. P. Jacks, saying that whoever read the book on your recommendation would most likely sit down and write you to thank you.

I bought the book, have just finished reading it, and now thank you most heartily for calling attention to it. It has more illumination and inspiration to the page than any book that I have ever read. Again, I thank you.

Minneapolis, Minn.

DAVID H. SHIELDS.

The Open Mind, Illustrated

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to express my appreciation of two articles in the current number of The Christian Century. The note of warning sounded by Frederick Smith in "Christianity, Inc.," is timely and needed. It would be foolish even to desire to go back to old methods in the task of world evangelization, but it is quite evident that we are in danger of being unduly influ-

enced by what the writer calls the "money mind." Let us not forget that Pentecost still has its place in the economy of God, and is not easily associated with promotion committees. Then the editorial, "Large Profits—Quick Returns," in which the over-emphasis on the educational value of the movies is challenged, is another needed corrective. In the exercise of the prophetic function the church must guard against the time spirit so manifestly present and dominant in society, and the superficiality that is part of it. Spiritual results and values need more than salesmanship, and brain sweat is still part of the price that must be paid for education. Even ready-made recreation easily degenerates into dissipation.

Methodist Church,
Gardner, Mass.

WILLIAM SHAW.

De Gustibus Non Est Disputandum

EDITOR THE CHRISTIAN CENTURY:

SIR: I am enclosing a check for \$4.00 to cover my subscription for another year. I have read the paper a year. I like it very much in some particulars, I dislike it very much in others.

Like many liberal papers, the editorial departments are about as illiberal and ultra-critical and narrow-minded and bigoted as you can find in the most approved moss-back journal. The thing most worth while in the entire paper—according to my notion—is the poems of Thomas Curtis Clark. I also enjoy, very greatly, the column of your English correspondent.

Of course, there are other things now and then that I like very much. In my opinion, you would improve the journal greatly by securing persons who have constructive ideas along lines which you profess to stand for, rather than criticisms by soreheads.

I hope to like the journal better the coming year than I did last.
Cleveland, O.

THOS. L. JOHNSON.

Bishop Blake's Address at Moscow

*Delivered to the All Russian Council of the Orthodox Church,
May 2, 1923*

VENERABLE fathers and brethren, grace and peace be unto you from God our Father and from the Lord Jesus Christ: In the name of the Bishops of the Methodist Episcopal Church, and on their behalf, I salute you as fellow servants of Christ Jesus, whose we are and whom we serve. In his name and by his grace we are one. We are sons of the same Father. There is one God and Father of us all, who is over all and through all. In him we live and move and have a common sonship.

We are servants of the same Lord and debtors to the same spirit. We have one hope, one faith, one baptism.

We are members of the same body in Christ Jesus. If one member suffers all suffer. If one is honored, all are blessed. In that higher spiritual unity for which Christ prayed, his followers everywhere are members of the family of God.

We are passing through dark and distressing days. Institutions are being shaken. Ideals are changing. Ancient forms and faiths are passing. Many things long held sacred are being cast aside. To many, civilization itself seems threatened. Darkness broods over the face of the deep as in primeval days. Pessimism and despair are abroad, and there are not a few who prophesy disaster. Let us remain untroubled and have no fear for the final outcome. The good God has not abdicated. The Most High is still on the throne. "Therefore will not we fear though the earth be removed and the mountains be carried into the midst of the sea." Winter is always followed by spring, and spring brings clouds and rain. When the ice melts and breaks, when the trees begin to bud, and

the grass pushes its way above the sod, life is at work beneath the surface and a new earth will soon appear. Revolutions are not born of death. Life is at work in the present upheaval. Pray God that out of it may come a new heaven and a new earth wherein mankind shall dwell together in happiness, prosperity and peace.

Few institutions, if any, are being more profoundly shaken in the present upheaval than the church. Its doctrines are being doubted. The efficacy of its forms and ceremonies are being questioned. And the church itself is being challenged to show the reason why it should continue to be.

The spirit of inquiry and investigation is abroad. The scientific mind is the mood of the hour. Every realm of knowledge is being explored. New facts are being laid bare. Discoveries are being made that conflict with the teachings and practices of the church. Many ancient beliefs and customs are being questioned. Doubters are demanding that the church show cause for the faith it holds.

What is the church to do? Shall we close our minds to new truths and anathematize those who proclaim them: To do so would be folly. You cannot hold back the world's advance by shutting the mind against it. The church must keep pace with progress. To take refuge in ancient formulas would doom the church to intellectual sterility and decay.

When Jesus promised the Holy Spirit to his followers, he said: "When he the spirit of Truth is come, he will guide you into all truth." That is the church's charter of intellectual freedom; it is Christ's command for intellectual adventure. To refuse or fail to use our freedom is to deprive ourselves of the

(Continued on page 798)

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Bishop Williams Lectures Delivered by Dean Marquis

The untimely death of Bishop Charles D. Williams of Detroit was felt at Vanderbilt university school of religion, in the matter of its lectureship for the current year. The bishop had prepared the series of lectures to be delivered there, with the exception of one, and when this was learned, Dr. Samuel S. Marquis, rector of St. Joseph's church of Detroit, and formerly dean of the cathedral of Detroit, was asked to deliver the lectures, completing the series by the addition of the one on "Fellowship with the Churches." Dr. Marquis was at one time superintendent of the welfare department of the Ford factory in Detroit. The series included the following topics: "The Need and Nature of Fellowship," "Fellowship between Races," "Fellowship between Nations," "Fellowship in Industry," "Fellowship of the Mystery" and "Fellowship among the Churches." The later lecture was spoken of with generous approval by ministers of Nashville of other communions than the Episcopal.

Dr. Freeman Elected Bishop of Washington

Few episcopal elections have had more thrills than that held in Washington recently. Seventeen ballots were taken, and for a long time there was a deadlock between the candidacies of Rev. James Edward Freeman and Dr. George Fisk Dudley. The lay vote was solid for Dr. Freeman, and finally his leading competitor for the office asked his supporters to cast their vote for Dr. Freeman, thus giving the new bishop an overwhelming vote. This generous action was graciously acknowledged in the speech of acceptance by Dr. Freeman. The new bishop was born in New York, and spent twelve years as an accountant in a railroad office. Bishop Potter induced him to enter the ministry and gave him instruction for his life work. Dr. Freeman has held noteworthy pastorates at Yonkers, N. Y., at Minneapolis and at Washington. At Yonkers he developed a club-house as a substitute for the saloon. He is now fifty-seven years of age, married and the father of three children. The lay vote was attracted to him because he is known as a liberal churchman, having been active in church federation work and in many common Protestant activities. His election has been described as "a victory of a liberal laity over a conservative clergy."

Dr. Doremus Scudder Denounces War Spirit

Dr. Doremus Scudder, who recently left the position of federation secretary in Boston, has given out an interview on the subject of war which represents the point of view of a considerable number of leading thinkers in the church. He says: "When the war opened, I was a pacifist and opposed all preparations by

our government for fighting. But the war propaganda finally got me and I came to feel it the duty of our nation to enter the conflict in order to end war and help democratize the world." After reciting the causes of his disillusionment, he says: "I am one of the millions of all lands who have sworn 'never again,' and who are dedicated to absolutely unrelenting opposition to the war spirit with all its abhorrent family of crushing taxation, preparedness, so-called defensive measures, provocative tariffs and restrictions upon the free intercourse of peoples through prejudice of race and nationality."

Great Hymns Will be Dramatized at Des Moines

One of the features of the coming Christian Endeavor convention at Des Moines will be the dramatization of some of the great hymns under the leadership of Prof. H. Augustine Smith. The convention will open on the evening of the Fourth of July, and the program will be patriotic. "America the Beautiful" and other hymns will be sung and dramatized. Five hundred Camp Fire girls and Boy scouts will participate in the ceremony. On other evenings there will be a convention chorus of five hundred under this great leader. On each

United Presbyterians Meet at Buffalo

THIS year's general assembly of the United Presbyterian church is certain to be counted an important one in the history of the denomination. Meeting at Buffalo, beginning May 23, the leaders of this communion faced one of their most difficult problems, the reformation of their creed. While the changes may not seem radical to those Christians who have never had a conscience on the controverted matters, they are of such importance as clearly to indicate an open door in the direction of Presbyterian reunion.

In 1919 a commission was appointed to revise the doctrines stated in the Westminster confession and the longer and shorter catechisms. In these documents are 493 sections, which is manifestly a pretty heavy doctrinal debt, even for the elders and ministers who alone were required to subscribe to these doctrines. Each year the commission has reported progress until this year when the result of arduous labors was announced to the general assembly by Dr. John McNaugher, the chairman.

Only one article in the revised creed failed to satisfy, and that was the one relating to the use of psalms in public worship. As is so often the case, ritual regularity bulks larger in this denomination than some creedal questions. One home missionary argued that more people could be reached with the gospel when the "uninspired" hymns were used. Dr. H. A. Kelsey accused the advocates of liberalism of desiring to be like the other denominations. He favored peculiar practices.

It was finally decided that two alternative articles on this subject would be sent down to the presbyteries along with the rest of the creed. Only one article explicitly puts "uninspired" hymns under the ban. The other article recommends the psalms of David, but makes the use of humanly invented music permissive in the churches. The liberal article reads as follows: "We believe that, because of his glorious perfections, as unfolded in creation, providence, and redemption, God is worthy of all honor and adoration; that praise as a definite act of

worship is expressed in words joined to music; that in this ordinance the Psalms of the Bible, by reason of their divine inspiration, their excellence, and their evident design, are accredited for permanent use, and are to be given the place of preeminence; while also other songs or hymns, true to the spirit and teaching of scripture, may be employed."

The other articles of the creed perpetuate the traditions of the church and may fairly be called conservative. The denomination holds strictly to the "plenary, verbal inspiration" of the scriptures.

One of the important changes made this year in missionary administration is the combination of the freedman's board with the board of home missions. The Interchurch deficit is still a hang-over in this denomination, certificates of indebtedness having been issued for the money owed. The only exception to this is to be found in the report of the women's board, in which it is stated that the \$23,000 due from that organization has already been paid.

The amazing feature of the work of this small denomination is to be found in its missionary spirit. The grand total of contributions in this church last year was \$5,903,261, and if this be averaged for the entire membership, it means a gift of \$35.84 for each member of the church. This is not equalled by any other denomination in the Federal Council group of churches.

As in other Presbyterian bodies, general assembly is maintained each year by a poll tax on the whole church, twelve cents per member being the rate. This small assessment makes provision for the expenses of the delegates to the general assembly. This year there were 245 delegates or commissioners at general assembly. The next annual session will be held at Richmond, Ind.

In gathering up the crumbs from such a gathering many interesting little items appear. For instance, it was announced that two Pittsburgh laymen would provide the support for two missionaries in Abyssinia for an indefinite period at an annual expense of \$7,600 per annum.

day of the convention there has been scheduled some special musical event which will bring the emotions of the young people into tune with the intellectual appeals to be made by great preachers and leaders. The sessions of the convention will be held in Convention Hall.

Sunday School and Y Agree on Boys' Week Date

Leaders of boys' work in the Y. M. C. A. and in the international Sunday school council have agreed upon Nov. 11-18 as boys' week. Formerly boys' week was associated with Lincoln's birthday. It is noteworthy that these two great Christian organizations have eliminated a conflict in dates and now cooperate in making the week one of real helpfulness to the boy life of the nation. It is planned to make the coming boys' week the best ever held. The custom of holding such a celebration is now six years old.

Presbyterians of Canada Vote on Church Merger

The matter of forming a union of Presbyterians, Congregationalists and Methodists in Canada has been under consideration for twenty-five years. A stubborn minority in the Presbyterian church has delayed the union from year to year. This year the vote stood 426 to 129 in favor of union. It is by no means certain that one-fourth of the church would refuse to enter the union, however. It seems likely that with this decisive majority the union project will be carried through at once, as the other denominations carry practically their entire constituency with them in favoring union.

New York Presbytery Finds Dr. Fosdick Orthodox

The general assembly of the Presbyterian church directed New York presbytery to look into the affairs of First Presbyterian church, New York City. The motion had reference to the ministry of Dr. Fosdick, a Baptist who preaches in that church every Sunday to great throngs. The presbytery acted promptly in the matter, and have voted unanimously that Dr. Fosdick is a helpful preacher to the multitudes of New York. Few preachers have been more honored in their own city than has Dr. Fosdick. Recently the clergy club of the city held a luncheon in his honor at Hotel Astor which was attended by over 200 of the leading clergy of the city. Among those who paid glowing tributes to their brother minister were Dr. Henry Sloane Coffin, Dr. Cornelius Woelfkin, and Dr. Robert Rogers. These all praised Dr. Fosdick as a constructive force in the religious life of the city.

Missionary College Has Honorable Record

In connection with the recent commencement of the college of missions at Indianapolis, statistics were given which indicate how successful this unique institution has been. Founded in 1910, the school has matriculated 385 students

202 of whom have graduated and have been assigned to mission stations in various parts of the world. The college is a graduate school, and grants the de-

gree, master of arts. Students are admitted from any denomination, though the institution is maintained by the Disciples of Christ and most of the students

The Northern Baptist Convention*

NO great denomination in America has more honestly faced its fundamental problems this year than have the Northern Baptists. The denomination has a hangover of much-debated questions from previous conventions. Everyone recognizes that in this communion there is a very wide difference of theological viewpoint. Some of the foremost biblical students of America are in the denomination, representing advanced scholarship. It has also absorbed from conservative short-course training schools a large number of poorly prepared ministers whose convictions are of the fundamentalist sort. A poll of the denomination would doubtless show it conservative in the old-fashioned sense, after the manner of the fundamentalists. The latter movement is quite as wide a departure from historic Baptist teaching as is the modernist viewpoint.

The discussion of most questions this year was marked by greater courtesy than in the recent Buffalo and Des Moines conventions when the fundamentalists first began the tactics of influencing conventions by noisy demonstrations in the galleries and by discourteous threats from the platform. There were exceptions, of course. The Baptist, which is the official organ of the denomination, declares that in the fundamentalist pre-convention conference Dr. J. C. Massee, in describing some of his brethren, used language borrowed from the slums of a city. This journal insists that such language should never be permitted in any meeting using the name Baptist. Dr. John Roach Straton of New York protested the right of President W. H. P. Faunce to the floor to deliver the convention key-note address on "Thy Kingdom Come." Dr. Straton said: "We should not permit Dr. Faunce to speak at this time, when there is a controversy on in our ranks. He should not be permitted to expound his liberal views, which are now under criticism. I demand that he be prohibited from speaking, and that he be removed from the speaker's platform." President Taylor handled this situation with tact and firmness, insisting that the speaker was the guest of the convention, and should be treated with courtesy. Three hundred years ago Baptists took a strong stand in favor of free speech in religion. In general, the Baptists of 1923 have proved true to that history, in spite of the varying opinions to be found in this large group.

A second question that has been a cause of difference in the denomination is that of gifts with credal conditions attached. A prominent layman of California drew from his profits in oil, two

years ago to make a great gift to home missions, at the same time demanding that workers in the home missions department should accept a fundamentalist creed. The question of such gifts was referred to a committee at Des Moines. It has been far and away the most vexing problem the denomination has had to face, and, as one might expect, the committee brought in a compromise report. It was recommended that the board be given a large degree of liberty in dealing with actual cases as they arise. In connection with this, however, a principle of great importance was stated: "We must always insure the complete freedom of our boards, executive officers, missionaries and other representatives from subjection to formal credal tests." The report does not pledge the societies against accepting gifts with credal conditions, but it enjoins officials to advise donors against such a procedure. The convention recommended to the consideration of the boards the following additional resolution: "That the Northern Baptist convention place itself on record as opposing the reception of any gift with a credal test contrary to the New Hampshire or Philadelphia confessions of faith or any confession of faith which may be adopted by the Northern Baptist convention." The whole matter of designated gifts with credal implications is thus settled. The report of the committee was adopted by a unanimous vote, an achievement on which the Baptists may well be congratulated.

The board of promotion of the church has been under fire for several years, and it is difficult to find reasons for this, aside from possible theological partyism. It is an interesting fact that every serious attack upon this board has been made by outstanding fundamentalists. The board of promotion is now to be succeeded by a new body of similar functions to be called the "board of missionary cooperation." The new board may surpass numerically the board that it displaces, in spite of former objections against the size and expense of the board of promotion. The convention amended the committee report in such a way as to increase the size of the new board. The purpose of both boards has been to eliminate in a measure the competition of the various denominational boards in their quest for funds.

It is now acknowledged that the campaign for a hundred million dollars has failed. President Taylor in his presidential address hinted at the causes of failure. He said:

"It was said that the schools and colleges were hot-beds of infidelity and false teaching. An investigation was

(Continued on next page)

*This account of the great Baptist gathering was crowded out of last week's issue by the article on the Russian church.

are from that denomination. A feature of commencement week each year is a series of missionary pageants. This year five pageants were given, showing scenes in Africa, China-Japan, India, Tibet and the Philippines.

Claims New York as a Religious City

The magazines have so well advertised New York as a city opposed to religion that the ministers are beginning to resent the charge. Dr. Harlan G. Mendenhall, stated clerk of the presbytery of New York has compiled some statistics with regard to the religious life of that city. He announces that 81 religious communions are at work there, with 1,660 houses of worship. The Protestants have 1,941,847 members; the Catholics, 1,948,730; and the Jews 1,640,000. The pupils in the Sunday schools number 420,000. The income of the various denominations was estimated six years ago at twelve millions annually. Dr. Mendenhall further reports: "The church membership of the United States is about one-third of the population; in the city of New York the pro-

portion is greater than in the country at large, while in Manhattan the membership holds the same proportion to the population as is found in the country outside New York. When these figures are boiled down to a percentage basis we find that while New York increased in population 17 per cent in ten years, in the same period the Presbyterian church increased 26 per cent; the Congregational church, 19 per cent."

Church of England Connects up With Industrial Issue

The national assembly of the Church of England has created a permanent social and industrial committee which is required to "consider questions committed to it by the national assembly, and, as occasion requires, to take the initiative in calling attention to social and industrial matters, in which moral issues are involved, to study bills brought before parliament, and to advise as to the support or opposition to be given to them, to convene conferences on social and industrial questions and to be the recognized channel of communication between the assembly and the various church

societies and the representatives of other bodies." This resolution was vigorously opposed by Lord Hugh Cecil as an invasion on the part of the church into matters not directly of concern to it.

Eureka College Goes Over the Top

Eureka college, located at Eureka, Ill., celebrated its seventy-fifth anniversary this year under most happy circumstances. The trustees of the college announced on June 1 that the current endowment campaign had gone over the top by \$20,000, the objective being \$535,000. A marked feature of the campaign is that there are no long-time pledges. Most of the pledges are now due, and all of them are due within one year. While the successful culmination of this special effort does not finally solve the educational problem of the Disciples in Illinois, Eureka college is now established beyond any doubt, in its field. This school has furnished most of the Disciples ministers of the state for a half century and more.

Chicago Disciples Get Under Way on Anniversary Campaign

At a dinner held at the Central Y. M. C. A., on June 7, the Chicago Disciples launched their campaign to celebrate the 75th anniversary of the founding of the first Disciples church in Chicago. At this dinner Drs. C. C. Morrison, E. S. Ames and H. L. Willett spoke on features of the campaign. Outside speakers were Rev. George A. Campbell of St. Louis and Rev. H. H. Peters of Bloomington, Ill. Secretary Perry J. Rice announced three objectives for the coming year, to increase the membership of the Disciples in Chi-

NORTHERN BAPTIST CONVENTION

(Continued from page 793)

made, and Dr. Goodchild's report reassured our hearts.

"It was said that there were too many salaried persons on the staff. Some very competent, and in the thinking of some, very necessary assistants, have been released.

"It was said that the missionaries were teaching false doctrines. At great expense of time, careful investigation has been made, and over and over again these reports have been proved to be erroneous.

"It was said that if gifts could be designated vast sums would come into the treasury. That defect was remedied, but no extra clerks have been necessary to care for the vast sums received, either because the people who were holding up their contributions on that account have decided not to give their money, or have not learned that the change has been made."

About \$55,000,000 has been pledged on the new world movement fund, and as in other denominations, the defalcation in payment increases as time goes on. The Baptists last year hoped for an income of ten millions. They actually received seven and a half millions. The deficits in the various treasuries reach the astonishing total of \$1,822,619.73. The heaviest single item is that of the foreign mission society with \$661,540.10. A budget for the coming year has been drawn up which provides for the payment of debts, and the carrying on of the work on the present scale.

Baptist achievements in education in recent years are noteworthy. In ten years the endowment funds of the Baptist institutions have been more than doubled, reaching in round numbers the figure of 73 million dollars. The Bap-

tists recognize that their young people are not attending school in the same proportion as the young people of most other denominations. This matter will be the subject of denominational propaganda during the coming year. The action of the convention, in waiving the charter regulation of the University of Chicago that the president should be a Baptist, is liberal. The number of trustees who must be Baptists was reduced from two-thirds to three-fifths.

Requirements for ordination are a subject for concern on the part of Baptists. A local church can ordain a minister over the protest of sister churches, but this church can no longer force recognition of such a minister. The convention last year adopted standards for ordination which have been approved by many state organizations and which will doubtless secure the approval of the churches in the end. This subject was discussed again this year.

The resolutions on matters of public interest were progressive in character. No mention was made of the league of nations, but the United States were urged to take the initiative in calling an economic conference of the nations which would be designed to stabilize affairs in Europe.

The attendance at the convention this year was good. From 3,000 to 3,500 persons were in attendance, this being up to the usual standard. As the eastern constituency of the denomination tends to be more progressive in its thinking, the convention this year was of somewhat different character than the one which met at Des Moines. This may modify just a little the sense of progress in the denomination registered by this year's gathering. However, there can be little doubt that the denomination will henceforth move progressively in the direction of peaceful cooperation and spiritual achievement.

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cago to 7,500, to increase the Sunday school average attendance to 7,500 and to raise \$75,000 for city missions. It was announced that the celebration of the anniversary would be held in one of Chicago's leading theaters.

Will Put Out Rival Sunday School Lessons

The world's Christian fundamentals association, which met at Ft. Worth recently with an attendance from outside the city of three hundred people, determined to bolt the international Sunday school council of religious education and will put out its own course of study beginning next October. The Sunday School Times announces that it will devote two pages each week to the exposition of the new lessons. The organization has appointed key men in each state and a drive will be put on for a hundred thousand members throughout North America and fees of one, five and ten dollars will be charged for different classes of members. The money will be used in publication work. The Federal Council of Churches was denounced in the resolutions.

Will Carry Social Message to Fifty Cities

The fellowship for a Christian social order is only a year old and has no salaried officials. Yet it has been able to gather a membership of 1200 men and women during that period. Last spring, sectional conferences were held in various cities. During the coming autumn many more such conferences will be held. It is hoped that at least fifty cities may be entered. These will be week-end conferences. The topics discussed will be as follows: "What can employees and investors do to aid in building a Christian economic order?" "What can churches do in building a Christian economic order?" "What can workers do to aid in building a Christian economic order?" "What can consumers and citizens do to aid in building a Christian economic order?"

Churches Will Further Cause of World Court

President Harding will find in the churches during the coming month an effectual support in moulding public opinion in behalf of the world court. The commission on international justice and good-will of the Federal Council of

Churches is asking ministerial associations and churches to speak their sentiments in behalf of the world court. The court is now in operation and at its next session will consider four important cases which have been brought to it. It is held by the commission that the United States should be on the side of those who favor the settlement of international questions by law rather than by force.

Group of Ministers Will Visit Europe This Summer

The parish paper of East End Christian church of Pittsburgh announces that the minister of that church, Rev. John Ray Ewers, will spend the summer in Europe with a company of thirty-five other ministers, who will make a special study of social and economic questions while there. The party will leave New York on the Volendam on June 23. Leading people in various countries will be invited to lecture before this group of ministers.

How the Churches Grow in Cincinnati

Rev. Henry Pearce Atkins, secretary of the church federation of Cincinnati, has made a statistical study of the churches of his city and has to report some findings that are quite striking. He says: "During the period from 1906 to 1922, the membership of Evangelical Protestant churches increased from 43,960 to 64,077, an increase of 20,117 in fifteen years. This is an average of less than 1,400 per year. Of the 14 denominations represented in the federation of churches, 6 have shown no increase in membership during the 15 year period. The Methodist Protestants (1 church) have grown at the rate of 17 per cent per year. The United Brethren (12 churches) have grown at the rate of 7 per cent per year; Lutheran churches, 6.6 per cent per year; Presbyterian churches 2.2 per cent per year; Methodist church 1.3 per cent per year; Disciples of Christ, 1.3

per cent per year; Protestant Episcopal churches, 1 per cent per year. The colored Baptist churches have increased at the rate of 6.6 per cent per year and the colored Methodist churches at the rate of 11 per cent per year."

Fewer Churches and Better Ones

The tendency in all denominations is in the direction of fewer churches and better ones. Even the Methodists, who have practiced expansion as no other denomination has, is sanctioning the union of adjacent Methodist churches. Recently two churches at Urbana, O., voted to become one. At Troy, O., there is but one Methodist church, and the example of this city has been quoted in Urbana circles.

Men's Bible Classes Hold Joint Banquets

The Y. M. C. A. of Beaumont, Tex., recently brought together the men of the various organized Bible classes of the city for a banquet. Four hundred men sat down together in a local hotel. The principal speaker of the evening was Rev. William M. Anderson, Jr., of Dallas.

Turns Attention of People to Ancient Books of Devotion

Rev. Edgar Whitaker Work has been preaching a series of sermons on Sunday evenings on ancient books of devotion. Believing that religion has in modern times been intellectualistic to the loss of other values, he is seeking to build the attitudes of devotion. Jeremy Taylor's "Holy Living and Holy Dying" was the subject of one address. "Pilgrim's Progress" and "The Imitation of Christ" were on the list. Some books not so well known to the ordinary reader were such as "Religio Medici" and "The Compleat Angler." The minister says: "Keep some of these old books close to your Bible. They will arm you against

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today's hardness, strenuousness and sin. For they delve below the shallows of circumstance and seek the deeps of the life in God."

Pastor Works on Dramatization of Bible Stories

Religious pageantry becomes each year a more vital part of the church program throughout the nation. Ministers are putting Bible stories into dramatic forms. One of the fruitful workers at this task is Rev. Arthur Metcalf, pastor of Logan Heights Congregational church of San Diego, Cal. Among his literary products of recent months is "Onesimus" and "Athaliah." These have been dramatized in his church, not for revenue, but as a religious service. The financing was done by silver offerings.

Church Helps Minister to Get New Car

Many ministers find a car a necessity in effective parish work, and some are left to supply this need out of their salaries. The Disciples church at Niles, O., recently awoke to the injustice of this arrangement and raised a fund to replace the worn-out car of their pastor, Rev. W. H. McLain. Six hundred dollars and the old car brought to the parsonage a brand new automobile. The presentation speech was made by Rev. L. G. Batman of Youngstown, O.

Conclude Tour of Associations on Religious Mission

The International Y. M. C. A. has just concluded a great national campaign designed to stress once more the religious phases of the association's work. A continent-wide campaign was begun in New England last November, and covered 47 cities in 34 states and provinces extending from Montreal and Vancouver on the north to Daytona, Fla., on the south, and from Portland, Me., on the east to Portland, Ore., on the west. In all the conferences and meetings of the five months Dr. John R. Mott was the central figure, and his 170 addresses were marked by great power and persuasiveness as he presented for his main theme "The Living Christ." This is shown by the fact that over 1,200 of the young men and boys gathered in group meetings pledged themselves to make a fresh study of the Christ, and over 2,000 association members accepted specific service tasks which were presented to them. The state-wide retreats, calling together

picked leaders from the various communities, were attended by over 5,000. The evening meetings of volunteer workers attracted 12,000. Meetings of Christian laymen and special groups like college audiences had nearly 6,000 attendants. There were special meetings with pastors and with editors of the religious press. The aggregate attendance at all meetings on the tour exceeded 30,000, all of whom were carefully selected representatives.

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Advertising Clubs of the World met at Atlantic City, June 3-7. The section on church advertising was ably led by Dr. Reisner of New York as in former years. Men of various denominations spoke on phases of church publicity and extensive

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exhibits were made showing various types of publicity enterprise. Pleading for a closer and saner cooperation of the churches with the newspapers and urging the churches to use its members who are publishers, editors, and advertising experts in church publicity, and advertising, Rev. J. T. Brabner Smith, of Chicago, Ill., made a keynote address at the Church Department Convention of the Associated Advertising Clubs of the World Wednesday morning. Rev. Brabner Smith has had eight years of official connection with the Methodist Episcopal church and the secular newspapers and is in charge of secular publicity of the committee on conservation and advance of the Methodist Episcopal church, and is chairman of the commission of publicity, Chicago Church Federation. "Take up your best daily metropolitan newspaper, study it carefully, then read other daily and weekly papers and you will be impressed with the great need of a closer and saner cooperation of the churches with the newspaper, especially if you carefully read and dissect any particular item of church news or article written regarding the activities of the churches."

Popular Eastern Minister Goes to Denver

East is east and west is west, but this fact did not daunt Rev. Harold H. Niles when he received a call from his denominational leaders to become pastor of First Universalist church in Denver, and at the same time supervise church extension in the west. He has had a happy six years at White Memorial Universalist church in Concord, N. H. During his period of service in Concord his church has nearly doubled, the church property has been improved and the finances put on a strong foundation. Many public engagements marked the appreciation of a larger group.

BISHOP BLAKE'S ADDRESS

(Continued from Page 791)

means chosen by God to lead the world into light and life. The church must love God with all its mind as with all its heart. The best mind of the church, untrammelled and unafraid, must be devoted to the search for truth, lead where it will, or to what it may. God is not mocked by enlightenment nor glorified by ignorance.

There is an increasing demand that the church shall justify itself by the service it renders to society. The day of privileged institutions, like that of privileged classes, is passing. There is no place in a Christian community for those who spend, but do not earn; who enjoy, but do not create; who live off the labors of others and produce nothing of their own. The dictum of the Apostle, "If a man will not work neither shall he eat," will some day become the dictum of society. Institutions cannot long endure as luxuries. "The son of man came not to be ministered unto, but to minister." The church is in the world for the same reason or it has no reason to be in the world.

Beautiful cathedrals are not enough. Forms and ceremonies, however beautiful and mystical, will not suffice. The church must serve if it is to satisfy. Earnestly and wholeheartedly it must dedicate itself to the dissipation of ignorance and poverty and distress.

It must crusade for righteousness and peace among men.

In the struggle for liberty and enlightenment and human betterment, the church cannot stand aside as one who does not care. Wherever there is ignorance and injustice, wherever men are exploited and oppressed, wherever any complaint weighs heavily upon humanity, the church must marshal its forces and enter the conflict, come what may, cost what will. Wrongs must be righted, hurts must be healed. Sorrow must be comforted. Suffering must be relieved. To do all this and more is the mission of the Church of Christ. To fail is to betray the trust committed to it by him who came to preach the gospel to the poor, to proclaim release for captives, to recover sight to the blind, to set free the oppressed and to proclaim the coming of the kingdom of God.

Russia is in the midst of a stupendous social experiment. For the first time in human history a political government has dedicated itself to the service of the common people. It has pledged itself to redress the wrongs of the toiling multitudes who hitherto have been exploited and oppressed. It has promised to secure to those who labor the full and rightful fruits of their own toil to do away with ignorance and poverty; to secure for each and all those larger benefits that enrich life and make it worth while; and to establish on earth a human brotherhood where peace, enlightenment and comfort shall dwell.

It is a gigantic task, too gigantic for unaided human wisdom and strength. Unless the good God shall intervene to help, I do not see how the experiment can succeed. Speaking for myself alone, I do not see how the church of Jesus Christ can hesitate or hold back from an adventure so full of possible good to mankind.

We may not approve all the means and methods that have thus far been employed. Indeed, we may strongly disapprove. Nevertheless I do not see how a Christian church can do other than give itself sincerely, earnestly and wholeheartedly to a movement that has so large a Christian ideal in view. It is given to this council, if it will, to show beyond a peradventure that the Church of Christ is ready to give its heart and hand to any and every government that dedicates itself to the service of the poor and oppressed.

Religion will not die. It is too strongly entrenched in the heart of mankind. Religion may change its form, but it will never cease. So long as men are human, so long as there are hurts to be healed, sins to be forgiven, burdens too heavy for human strength to bear, problems too vast for unaided human wisdom to solve, men will instinctively turn to a power higher than themselves for aid. Institutions may pass away, but the human spirit will never cease its search after God. To take these bleeding hands that blindly grope in darkness and lead them up to God.

that is the sublime mission of the church of Christ.

The Christian world is awaiting the outcome of this council with profound interest and concern. Their sympathy is with you. Their prayers are ascending to God that your faith fail not and that your courage and wisdom shall be equal to the sublime opportunity that God has given you. May there be such a unity of person and purpose among you as shall send you forth as one to undertake this mighty task of this new day. In the work that awaits you, the representatives of the Methodist Episcopal Church are here to help and not to hinder. We have no ulterior aims. We ask nothing from you and we want nothing. When your call came across the seas we answered with but one desire, and that to aid the Russian church and the Russian people. If in anything we can serve you, you have only to ask. Tell us what you want and, so far as our resources will permit, it shall be done.

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